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EXCERPTA

EX SCRIPTIS

PUBLII OVIDII NASONIS.

ACCEDUNT

NOTULÆ ANGLICÆ ET QUESTIONES.

IN USUM

SCHOLÆ BOSTONIENSIS.

33

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DISTRICT OF MASSACHUSETTS, *to wit:*

District Clerk's Office.

BE IT REMEMBERED, That on the thirteenth day of April, A. D. 1827, in the fifty-first year of the Independence of the United States of America, HILLIARD, GRAY, LITTLE, & WILKINS, of the said district, have deposited in this office the title of a book, the right whereof they claim as proprietors, in the words following, *to wit:*

Excerpta ex Scriptis Publii Ovidii Nasonis. Accedunt Notulæ Anglicæ et Questiones. In Usum Scholæ Bostoniensis.

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS,
Clerk of the District of Massachusetts

P R E F A C E .

In preparing this little volume from the writings of Ovid, great care has been taken to admit nothing in the slightest degree indelicate or improper for the study of youth. Sufficient attention does not appear to have been paid to this point in the selections from Ovid which have commonly been used in schools.

One object has been to furnish examples of the *different kinds of measure* used by this polished and fascinating writer. It is not a little surprising, that in the whole course of studies preparatory for, and pursued at our colleges, not a verse of Pentameter measure occurs.* There are a few lines of the Elegiac measure in the *Collectanea Græca Minora*, which formerly served as a text, whereby to explain this measure; but since the exclusion of that excellent book from the requisitions for entrance, nothing of the kind remains, either of Greek or Latin, in the whole course.

This is the more surprising, since, in addition to the frequency with which this kind of versification occurs, it may be considered one of the most easy and graceful which the ancient poets used.

As this book is designed for a kind of introduction to fabulous history, the notes give a more full account of the subjects connected with the matter immediately under consideration, than might otherwise seem expedient. And this is the more necessary from the circumstance, that boys are not usually intrusted with a Classical Dictionary at so early an age as this book will probably be

* There may be exceptions to this remark, although there is none within the writer's knowledge.

given to them. For this reason very little reference has been made to Lempriere.

The Questions are designed to direct the student's attention to the subjects of the notes, as well as to those of the text; for a knowledge of the characters here introduced will greatly facilitate a proper understanding of all subsequent studies in Latin and Greek. The text is Burmann's. The selection from the Metamorphoses is the same with that published in England by Mr. Bradley, with some slight expurgation. The remaining portion was selected and expurgated for the occasion.

In preparing the notes, the additions of Burmann, Schrevelius, Minellius, Banier, and the Delphin edition, have been consulted; and the notes of Mr. Bradley have been used, wherever they conformed to the plan of this work.

B. A. GOULD.

Boston, April, 1827.

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OVIDII METAMORPHOSEON.

LIBER PRIMUS.

PROÆMIUM.

In nova fert animus mutatas dicere formas
Corpora. Dì, cœptis (nam vos mutâstis et illas)
Adspirate meis ; primâque ab origine mundi
Ad mea perpetuum deducite tempora carmen.

MUNDI CREATIO.

v. 5.

Antè, mare et tellus, et, quod tegit omnia, cœlum, 5
Unus erat toto Naturæ vultus in orbe,
Quem dixère Chaos ; rudis indigestaque moles ;
Nec quidquam, nisi pondus iners ; congestaque eòdem
Non bene junctarum discordia semina rerum.
Nullus adhuc mundo præbebat lumina Titan ; 10
Nec nova crescendo reparabat cornua Phœbe ;
Nec circumfuso pendebat in aëre tellus
Ponderibus librata suis : nec brachia longo
Margine terrarum porrexerat Amphitrite.
Quâque fuit tellus, illîc et pontus et aër : 15

Sic erat instabilis tellus, innabilis unda,
 Lucis egens aër : nulli sua forma manebat.
 Obstabatque aliis aliud : quia corpore in uno
 Frigida pugnabant calidis, humentia siccis,
 Mollia cum duris, sine pondere habentia pondus.

20

Hanc Deus et melior litem Natura diremit :
 Nam cœlo terras, et terris abscidit undas,
 Et liquidum spisso secrevit ab aëre cœlum.
 Quæ postquam evolvit, cæcoque exemit acervo,
 Dissociata locis concordi pace ligavit.

25

Ignea convexi vis et sine pondere cœli
 Emeticuit, summâque locum sibi legit in arce.
 Proximus est aër illi levitate, locoque :
 Densior his tellus : elementaque grandia traxit ;
 Et pressa est gravitate sui. Circumfluus humor
 Ultima possedit, solidumque coërcuit orbem.

30

Sic ubi dispositam, quisquis fuit ille deorum,
 Congeriēm secuit, sectamque in membra redegit ;
 Principio terram, ne non æqualis ab omni
 Parte foret, magni speciem glomeravit in orbis.
 Tum freta diffundi, rabidisque tumescere ventis
 Jussit, et ambitæ circumdare littora terræ.

35

Addidit et fontes, immensaque stagna, lacusque ;
 Fluminaque obliquis cinxit declivia ripis :
 Quæ diversa locis partim sorbentur ab ipsâ ;
 In mare perveniunt partim, campoque recepta
 Liberoris aquæ, pro ripis littora pulsant.
 Jussit et extendi campos, subsidere valles,
 Fronde tegi silvas, lapidosos surgere montes.
 Utque duæ dextrâ cœlum, totidemque sinistrâ
 Parte secant zonæ, quinta est ardenter illis ;
 Sic onus inclusum numero distinxit eodem

40

45

Cura dei: totidemque plagæ tellure premuntur.
 Quarum quæ media est, non est habitabilis æstu:
 Nix tegit alta duas: totidem inter utrumque locavit; 50
 Temperiemque dedit, mixtâ cum frigore flammâ.
 Imminet his aër: qui, quantò est pondere terræ
 Pondus aquæ levius, tantò est onerosior igni.
 Illic et nebulas, illic consistere nubes
 Jussit, et humanas motura tonitrua mentes, 55
 Et cum fulminibus facientes frigora ventos.
 His quoque non passim mundi fabricator habendum
 Aëra permisit. Vix nunc obsistitur illis,
 Cùm sua quisque regant diverso flamina tractu,
 Quin lanient mundum; tanta est discordia fratrum. 60
 Eurus ad Auroram, Nabathæaque regna recessit,
 Persidaque, et radiis juga subdita matutinis.
 Vesper, et occiduo quæ littora sole tepescunt,
 Proxima sunt Zephyro: Scythiam Septemque trionem
 Horriser invasit Boreas; contraria tellus 65
 Nubibus adsiduis, pluvioque madescit ab Austro.
 Hæc super imposuit liquidum et gravitate carentem
 Æthera, nec quidquam terrenæ fæcis habentem.
 Vix ea limitibus dissepserat omnia certis;
 Cùm, quæ pressa diu massâ latuêre sub illâ, 70
 Sidera cœperunt toto effervescere cœlo.
 Neu regio foret ulla suis animantibus orba,
 Astra tenent coeleste solum, formæque deorum:
 Cesserunt nitidis habitandæ piscibus undæ:
 Terra feras cepit: volucres agitabilis aër. 75
 Sanctius his animal, mentisque capacius altæ
 Deerat adhuc, et quod dominari in cætera posset.
 Natus homo est: sive hunc divino semine fecit
 Ille opifex rerum, mundi melioris origo:

Sive recens tellus, seductaque nuper ab alto
Æthere, cognati retinebat semina cœli. 80
Quam satus Iäpeto, mixtam fluvialibus undis,
Finxit in effigiem moderantūm cuncta deorum.
Pronaque cùm spectent animalia cætera terram ;
Os homini sublime dedit : cœlumque tueri
Jussit, et erectos ad sidera tollere vultus.
Sic, modò quæ fuerat rudis et sine imagine, tellus
Induit ignotas hominum conversa figuræ.

QUATUOR MUNDI ÆTATES.

Y. 89.

Aurea prima sata est ætas, quæ, vindice nullo, Sponte suâ, sine lege, fidem rectumque colebat.	90
Pœna metusque aberant : nec verba minacia fixo Ære legebantur : nec supplex turba timebant	
Judicis ora sui : sed erant sine judice tuti.	
Nondum cæsa suis, peregrinum ut viseret orbem, Montibus, in liquidas pinus descenderat undas :	95
Nullaque mortales, præter sua, littora nôrant.	
Nondum præcipites cingebant oppida fossæ :	
Non tuba directi, non æris cornua flexi,	
Non galeæ, non ensis, erant. Sine militis usu	
Mollia securæ peragebant otia mentes.	100
Ipsa quoque immunis, rastroque intacta, nec ullis Saucia vomeribus, per se dabat omnia tellus :	
Contentique cibis, nullo cogente, creatis,	
Arbuteos fœtus, montanaque fraga legebant,	
Cornaque, et in duris hærentia mora rubetis ;	
Et quæ deciderant patulâ Jovis arbore glandes.	105

Ver erat æternum, placidique tepentibus auris
Mulcebant zephyri natos sine semine flores.

Mox etiam fruges tellus inarata ferebat :

Nec renovatus ager gravidis canebat aristis.

110

Flumina jam lactis, jam flumina nectaris ibant :

Flavaque de viridi stillabant ilice mella.

Postquam, Saturno tenebrosa in Tartara misso,
Sub Jove mundus erat ; subiit argentea proles,
Auro deterior, fulvo pretiosior ære.

115

Jupiter antiqui contraxit tempora veris :

Perque hiemes, æstusque, et inæquales autumnos,
Et breve ver, spatiis exegit quatuor annum.

Tum primùm siccis aër fervoribus ustus

Canduit : et ventis glacies adstricta pependit.

120

Tum primùm subière domos. Domus antra fuerunt,

Et densi frutices, et vinctæ cortice virgæ.

Semina tum primùm longis Cerealia sulcis

Obruta supt, pressique jugo gemuère juvenci.

Tertia post illas successit aënea proles,

125

Sævior ingeniis, et ad horrida promptior arma ;

Nec scelerata tamen. De duro est ultima ferro.

Protinus irrumpit venæ pejoris in ævum

Omne nefas : fugêre pudor, verumque, fidesque :

In quorum subière locum fraudesque, dolique,

130

Insidiæque, et vis, et amor sceleratus habendi.

Vela dabat vénitis, nec adhuc bene noverat illos

Navita : quæque diu steterant in montibus altis,

Fluctibus ignotis insultavâre carinæ.

Communemque priùs, ceu lumina solis et auras,

135

Cautus humum longo signavit limite mensor.

Nec tantùm segetes alimentaque debita dives

Poscebatur humus ; sed itum est in viscera terræ :

- Quasque recon siderat, Stygiisque admoverat umbris,
Effodiuntur opes, irritamenta malorum. 140
- Jamque nocens ferrum, ferroque nocentius aurum
Prodierant: prodit bellum, quod pugnat utroque;
Sanguineaque manu crepitantia concutit arma.
Vivitur ex rapto: non hospes ab hospite tutus,
Non socer a genero: fratrum quoque gratia rara est. 145
- Imminet exitio vir conjugis, illa mariti:
Lurida terribiles miscent aconita novercae:
Filius ante diem patrios inquirit in annos.
Victa jacet Pietas: et virgo cæde madentes,
Ultima cœlestum, terras Astræa reliquit. 150
- Neve foret terris securior arduus æther;
Affectasse ferunt regnum cœleste Gigantas:
Altaque congestos struxisse ad sidera montes.
Tum pater omnipotens misso perfregit Olympum
Fulmine, et excussit subjecto Pelio Ossam. 155
- Obruta mole suâ cùm corpora dira jacerent;
Perfusam multo natorum sanguine Terram
Incaluisse ferunt, calidumque animâsse cruentem:
Et, ne nulla feræ stirpis monumenta manerent,
In faciem vertisse hominum. Sed et illa propago
Contemptrix superum sævæque avidissima cædis,
Et violenta fuit: scires e sanguine natos. 160

LYCAON IN LUPUM MUTATUS.

. 163.

- Quæ pater ut summâ vidit Saturnius arce,
Ingemit: et, facto nondum vulgata recenti,
Fœda Lycaoniæ referens convivia mensæ, 165

Ingentes animo et dignas Jove concipit iras;
Consiliumque vocat. Tenuit mora nulla vocatos.

Est via sublimis, cœlo manifesta sereno :
Lactea nomen habet ; candore notabilis ipso.
Hâc iter est superis ad magni tecta Tonantis, 170
Regalemque domum. Dextrâ lævâque deorum
Atria nobilium valvis celebrantur apertis.
Plebs habitant diversa locis. A fronte potentes
Cœlicolæ, clarique suos posuere penates.
Hic locus est ; quem, si verbis audacia detur, 175
Haud timeam magni dixisse Palatia cœli.

Ergo ubi marmoreo superi sedêre recessu,
Celsior ipse loco, sceptroque innixus eburno,
Terrificam capitis concussit terque quaterque
Cæsariem ; cum quâ terram, mare, sidera, movit. 180
Talibus inde modis ora indignantia solvit :
' Non ego pro mundi regno magis anxius illâ
Tempestate fui, quâ centum quisque parabant
Injicere anguipedum captivo brachia cœlo.
Nam, quanquam ferus hostis erat, tamen illud ab uno 185
Corpore, et ex unâ pendebat origine bellum.
Nunc mihi, quâ totum Nereus circumtonat orbem,
Perdendum mortale genus. Per flumina juro
Infera, sub terris Stygio labentia luco,
Cuncta priùs tentata : sed immedicable vulnus 190
Ense recidendum, ne pars sincera trahatur.
Sunt mihi Semidei, sunt rustica numina Nymphæ,
Faunique, Satyrique, et monticolæ Silvani :
Quos quoniam cœli nondum dignamur honore,
Quas dedimus, certè terras habitare sinamus. 195
An satîs, o superi, tutos fore creditis illos,
Cùm mihi, qui fulmen, qui vos habeoque, regoque,

Struxerit insidias, notus feritate, Lycaon ?'

- Confremuêre omnes : studiisque ardentibus ausum
 Talia depositunt. Sic, cùm manus impia sœvit 200
 Sanguine Cæsareo Romanum extinguere nomen,
 Attonitum tantæ subito terrore ruinæ
 Humanum genus est ; totusque perhorruit orbis.
 Nec tibi grata minùs pietas, Auguste, tuorum,
 Quàm fuit illa Jovi. Qui postquam voce manuque 205
 Murmura compressit ; tenuere silentia cuncti.
 Substitit ut clamor, pressus gravitate regentis ;
 Jupiter hoc iterum sermone silentia rumpit :
 ' Ille quidem pœnas (curam hanc dimittite) solvit ;
 Quod tamen admissum, quæ sit vindicta, docebo. 210
 Contigerat nostras infamia temporis aures :
 Quam cupiens falsam, summo delabor Olymbo,
 Et deus humanâ lustro sub imagine terras.
 Longa mora est, quantum noxæ sit ubique repertum,
 Enumerare : minor fuit ipsa infamia vero. 215
 Mænala transieram, latebris horrenda ferarum,
 Et cum Cylleno gelidi pineta Lycei.
 Arcados hinc sedes et inhospita tecta tyranni
 Ingredior, traherent cùm sera crepuscula noctem.
 Signa dedi venisse deum ; vulgusque precari 220
 Cœperat. Irridet primò pia vota Lycaon.
 Mox ait, " Experiār, deus hic, discriminē aperto,
 An sit mortalis : nec erit dubitabile verum."
 Nocte gravem somno nec opinâ perdere morte
 Me parat. Hæc illi placet experientia veri.
 Nec contentus eo, missi de gente Molossâ 225
 Obsidis unius jugulum mucrone resolvit :
 Atque ita semineces partim ferventibus artus
 Mollit aquis, partim subjecto torruit igni.

- Quos simul imposuit mensis, ego vindice flammâ 230
 In domino dignos everti tecta Penates.
 Territus ille fugit; nactusque silentia ruris
 Exululat, frustrâque loqui conatur: ab ipso
 Colligit os rabiem, solitæque cupidine cædis
 Vertitur in pecudes: et nunc quoque sanguine gaudet.
 In villos abeunt vestes, in crura lacerti. 236
 Fit lupus, et veteris servat vestigia formæ.
 Canities eadem est, eadem violentia vultu:
 Idem oculi lucent: eadem feritatis imago.
 Occidit una domus: sed non domus una perire 240
 Digna fuit: quâ terra patet, fera regnat Erinnys.
 In facinus jurâsse putes. Dent ociùs omnes,
 Quas meruere pati (sic stat sententia) pœnas.'

DILUVIUM.

v. 244.

- Dicta Jovis pars voce probant, stimulusque furenti
 Adjiciunt: alii partes adsensibus implent. 245
 Est tamen humani generis jactura dolori
 Omnibus: et, quæ sit terræ, mortalibus orbæ,
 Forma futura, rogant: quis sit latus in aras
 Thura? ferisne paret populandas tradere gentes?
 Talia quærentes (sibi enim fore cætera curæ)
 Rex superum trepidare vetat, sobolemque priori
 Dissimilem populo promittit origine mirâ.
 Jamque erat in totas sparsurus fulmina terras;
 Sed timuit, ne fortè sacer tot ab ignibus æther
 Conciperet flamas, longusque ardesceret axis. 255
 Esse quoque in fatis reminiscitur, affore tempus,

- Quo mare, quo tellus, correptaque regia cœli
Ardeat; et mundi moles operosa laboret.
Tela reponuntur, manibus fabricata Cyclopum.
Pœna placet diversa, genus mortale sub undis 260
Perdere, et ex omni nimbos dimittere cœlo.
Protinus Æoliis Aquilonem claudit in antris,
Et quæcunque fugant inductas flamina nubes:
Emittitque Notum. Madidis Notus evolat alis;
Terribilem piceâ tectus caligine vultum. 265
Barba gravis nimbis; canis fluit unda capillis:
Fronte sedent nebulæ: rorant pennæque, sinusque.
Utque manu latâ pendentia nubila pressit;
Fit fragor: hinc densi funduntur ab æthere nimbi.
Nuntia Junonis, varios induta colores, 270
Concipit Iris aquas, alimentaque nubibus affert.
Sternuntur segetes, et deplorata coloni
Vota jacent; longique labor perit irritus anni.
Nec cœlo contenta suo Jovis ira: sed illum
Cæruleus frater juvat auxiliaribus undis. 275
Convocat hic amnes. Qui postquam tecta tyranni
Intravere sui, ‘Non est hortamine longo
Nunc,’ ait, ‘utendum: vires effundite vestras.
Sic opus est: aperite domos: ac, mole remotâ,
Fluminibus vestris totas immittite habenas.’ 280
Jusserat. Hi redeunt, ac fontibus ora relaxant,
Et defrænato volvuntur in æquora cursu.
Ipse tridente suo terram percussit: at illa
Intremuit, motuque sinus patefecit aquarum.
Exspatiatâ ruunt per apertos flumina campos; 285
Cumque satis arbusta simul, pecudesque, virosque,
Tectaque, cumque suis rapiunt penetralia sacris.
Si qua domus mansit, potuitque resistere tanto

- Indejecta malo ; culmen tamen altior hujus
 Unda tegit, pressæque labant sub gurgite turres. 290
- Jamque mare et tellus nullum discrimen habebant.
 Omnia pontus erant. Deerant quoque littora ponto.
 Occupat hic collem : cymbâ sedet alter aduncâ,
 Et dicit remos illic, ubi nuper arârat.
- Ille supra segetes, aut mersæ culmina villæ 295
 Navigat : hic summâ piscem deprendit in ulmo.
 Figitur in viridi (si fors tulit) anchora prato :
 Aut subjecta terunt curvæ vinetae carinæ.
 Et, modò quâ graciles gramen carpsêre capellæ,
 Nunc ibi desormes ponunt sua corpora phocæ. 300
- Mirantur sub aquâ lucos, urbesque domosque
 Nereïdes : silvasque tenent delphines, et altis
 Incursant ramis, agitataque robora pulsant.
 Nat lupus inter oves : fulvos vehit unda leones :
 Unda vehit tigres : nec vires fulminis apro, 305
 Crura nec ahlati prosunt velocia cervo.
 Quæsitisque diu terris, ubi sidere detur,
 In mare lassatis volucris vaga decidit alis.
 Obruerat tumulos immensa licentia ponti,
 Pulsabantque novi montana cacumina fluctus. 310
- Maxima pars undâ rapitur : quibus unda pepercit,
 Illos longa domant inopi jejunia victu.
 Separat Aönios Actæis Phocis ab arvis,
 Terra ferax, dum terra fuit ; sed tempore in illo
 Pars maris, et latus subitarum campus aquarum. 315
- Mons ibi verticibus petit arduus astra duobus,
 Nomine Parnassus, superatque cacumine nubes.
 Hic ubi Deucalion (nam cætera texerat æquor)
 Cum consorte tori parvâ rate vectus adhæsit ;
 Corycidas nymphas, et numina montis adorant. 320

Fatidicamque Themin, quæ nunc oracula tenebat.

Non illo melior quisquam, nec amantior æqui

Vir fuit, aut illâ metuentior ulla deorum.

Jupiter ut liquidis stagnare paludibus orbem, 325

Et superesse videt de tot modò millibus unum,

Et superesse videt de tot modò millibus unam;

Innocuos ambos, cultores numinis ambos;

Nubila disjecit: nimbisque Aquilone remotis,

Et cœlo terras ostendit, et æthera terris.

Nec maris ira manet; positoque tricuspidi telo

Mulcet aquas rector pelagi: supraque profundum

Exstantem, atque humeros innato murice tectum,

Cæruleum Tritona vocat; conchæque sonaci

Inspirare jubet; fluctusque et flumina signo

Jam revocare dato. Cava buccina sumitur illi

Tortilis, in latum quæ turbine crescit ab imo:

Buccina, quæ medio concepit ut aëra ponto,

Littora voce replet, sub utroque jacentia Phœbo.

Tum quoque, ut ora dei madidâ rorantia barbâ

Contigit, et cecinit jussos inflata receptus,

Omnibus audita est telluris et æquoris undis:

Et quibus est undis audita, coërcuit omnes.

Jam mare littus habet: plenos capit alveus amnes:

Flumina subsidunt: colles exire videntur.

Surgit humus: crescunt loca decrescentibus undis. 345

Postque diem longam nudata cacumina silvæ

Ostendunt, limumque tenent in fronde relicta.

DEUCALION ET PYRRHA.

v. 348.

- Redditus orbis erat. Quem postquam vidit inanem,
 Et desolatas agere alta silentia terras,
 Deucalion, lacrymis ita Pyrrham affatur obortis : 350
 ‘O soror, o conjux, o fœmina sola superstes,
 Quam commune mihi genus, et patruelis origo,
 Deinde torus junxit ; nunc ipsa pericula jungunt :
 Terrarum, quascunque vident occasus et ortus,
 Nos duo turba sumus. Possedit cætera pontus. 355
 Nunc quoque adhuc vitæ non est fiducia nostræ
 Certa satis : terrent etiamnum nubila mentem.
 Quid tibi, si sine me fatis erepta fuisses,
 Nunc animi, miseranda, foret ? quo sola timorem
 Ferre modo posses ? quo consolante doleres ? 360
 Namque ego (crede mihi,) si te modò pontus haberet,
 Te sequerer, conjux : et me quoque pontus haberet.
 O utinam possim populos reparare paternis
 Artibus ; atque animas formatæ infundere terræ !
 Nunc genus in nobis restat mortale duobus, 365
 (Sic visum superis) hominumque exempla manemus.’
 Dixerat, et flebant. Placuit cœleste precari
 Numen, et auxilium per sacras quærere sortes.
 Nulla mora est ; adeunt pariter Cephisidas undas,
 Ut nondum liquidas, sic jam vada nota secantes. 370
 Inde ubi libatos irroravere liquores
 Vestibus et capiti ; flectunt vestigia sanctæ
 Ad delubra deæ : quorum fastigia turpi
 Squalebant musco ; stabantque sine ignibus aræ.

- | | |
|--|-----|
| Ut templi tetigere gradus ; procumbit uterque | 375 |
| Pronus humi, gelidoque pavens dedit oscula saxo. | |
| Atque ita, ‘ Si precibus,’ dixerunt, ‘ numina justis | |
| Victa remollescunt, si flectitur ira deorum ; | |
| Dic, Themis, quâ generis damnum reparabile nostri | |
| Arte sit : et mersis fer opeam, mitissima, rebus.’ | 380 |
| Mota dea est ; sortemque dedit : ‘ Discedite templo ; | |
| Et velate caput ; cinctasque resolvite vestes : | |
| Ossaque post tergum magnæ jactate parentis.’ | |
| Obstupuere diu : rumpitque silentia voce | |
| Pyrrha prior ; jussisque deæ parere recusat : | 385 |
| Detque sibi veniam, pavido rogat ore : pavetque | |
| Lædere jactatis maternas ossibus umbras. | |
| Interea repetunt cæcis obscura latebris | |
| Verba datæ sortis secum, inter seque volantur. | |
| Inde Promethides placidis Epimethida dictis | 390 |
| Mulcet ; et, ‘ Aut fallax,’ ait, ‘ est sollertia nobis ; | |
| Aut pia sunt, nullumque nefas oracula suadent. | |
| Magna parens terra est : lapides in corpore terræ | |
| Ossa reor dici : jacere hos post terga jubemur.’ | |
| Conjugis augurio quanquam Titania mota est ; | 395 |
| Spes tamen in dubio est : adeò cœlestibus ambo | |
| Diffidunt monitis. Sed quid tentare nocebit ? | |
| Descendunt ; velantque caput, tunicasque recingunt ; | |
| Et jussos lapides sua post vestigia mittunt. | |
| Saxa (quis hoc credat, nisi sit pro teste vetustas ?) | 400 |
| Ponere duritiem cœpere, suumque rigorem ; | |
| Mollirique morâ, mollitaque ducere formam. | |
| Mox, ubi creverunt, naturaque mitior illis | |
| Contigit, ut quædam, sic non manifesta, videri | |
| Forma potest hominis ; sed uti de marmore cœpto | 405 |
| Non exacta satî, rudibusque simillima signis. | |

- Quæ tamen ex illis aliquo pars humida succo,
Et terrena fuit, versa est in corporis usum.
Quod solidum est, flectique nequit, mutatur in ossa :
Quod modò vena fuit, sub eodem nomine mansit. 410
Inque brevi spatio, superorum numine, saxa
Missa viri manibus faciem traxêre virilem :
Et de fœmineo reparata est fœmina jactu.
Inde genus durum sumus, experiensque laborum :
Et documenta damus, quâ simus origine nati. 415

PYTHON.

v. 438.

- Illa quidem nollet, sed te quoque, maxime Python,
Tum genuit: populisque novis, incognita serpens,
Terror eras; tantum spatii de monte tenebas.
Hanc deus arcitenens, et nunquam talibus armis
Antè, nisi in damis capreisque fugacibus, usus, 420
Mille gravem telis, exhaustâ penè pharetrâ,
Perdidit, effuso per vulnera nigra veneno.
Neve operis famam possit delere vetustas,
Instituit sacros celebri certamine ludos,
Pythia, de domitæ serpentis nomine dictos. 425
His juvenum quicunque manu, pedibusve, rotâve
Vicerat; æsculeæ capiebat frondis honorem.
Nondum laurus erat; longoque decentia crine
Tempora cingebat de quâlibet arbore Phœbus.

DAPHNE IN LAURUM MUTATA.

v. 452.

- Primus amor Phœbi Daphne Peneïa ; quem non 430
 Fors ignara dedit, sed sæva Cupidinis ira.
 Delius hunc nuper, victâ serpente superbus,
 Viderat adducto flectentem cornua nervo :
 ‘ Quidque tibi, lascive puer, cum fortibus armis ? ’
 Dixerat : ‘ ista decent humeros gestamina nostros ; 435
 Qui dare certa feræ, dare vulnera possumus hosti.
 Qui modò, pestifero tot jugera ventre prementem,
 Stravimus innumeris, tumidum Pythona, sagittis.’
 Filius huic Veneris ; ‘ Figat tuus omnia, Phœbe ;
 Te meus arcus,’ ait ; ‘ quantòque animalia cedunt
 Cuncta tibi, tantò minor est tua gloria nostrâ.’ 441
- Dixit : et eliso percussis aëre pennis
 Impiger umbrosâ Parnassi constitit arce :
 Eque sagittiferâ prompsit duo tela pharetrâ
 Diversorum operum. Fugat hoc, facit illud amorem.
 Quod facit, auratum est, et cuspide fulget acutâ : 446
 Quod fugat, obtusum est, et habet sub arundine plumbum.
 Hoc deus in nymphâ Peneïde fixit ; at illo
 Læsit Apollineas trajecta per ossa medullas.
 Protinus alter amat ; fugit altera nomen amantis, 450
 Silvarum latebris, captivarumque ferarum
 Exuvii gaudens, innuptæque æmula Phœbes.
 Vitta coércebatur positos sine lege capillos.
 Illa fugit, neque ad hæc revocantis verba resistit.
 ‘ Nympha, precor, Penëi, mane : non insechor hostis.
 Nympha, mane. Sic agna lupum, sic cerva leonem, 456
 Sic aquilam pennâ fugiunt trepidante columbæ ;

- Pellicis Argolicæ, stimulusque in pectora cæcos
 Condidit, et profugam per totum terruit orbem.
 Ultimus immenso restabas, Nile, labori.
 Quem simul ac tetigit, positisque in margine ripæ
 Procubuit genibus, resupinoque ardua collo, 585
 Quos potuit, solos tollens ad sidera vultus,
 Et gemitu, et lacrymis, et luctisono mugitu
 Cum Jove visa queri est, finemque orare malorum.
 Conjugis ille suæ complexus colla lacertis,
 Finiat ut pœnas tandem, rogat : ‘Inque futurum 590
 Pone metus,’ inquit, ‘nunquam tibi causa doloris.
 Hæc erit :’ et Stygias jubet hoc audire paludes.
 Ut lenita dea est, vultus capit illa priores :
 Fitque, quod antè fuit. Fugiunt e corpore setæ :
 Cornua decrescunt : fit luminis arctior orbis : 595
 Contrahitur rictus : redeunt humerique manusque :
 Ungulaque in quinos dilapsa absumitur unguis.
 De bove nil superest, formæ nisi candor, in illâ :
 Officioque pedum nymphe contenta duorum,
 Erigitur : metuitque loqui ; ne more juvencæ 600
 Mugiat : et timidè verba intermissa retentat.
 Nunc dea linigerâ colitur celeberrima turbâ.

LIBER II.

PHAETHONTIS MORS.

v. 1.

Regia Solis erat sublimibus alta columnis,
 Clara micante auro, flamasque imitante pyropo :
 Cujus ebur nitidum fastigia summa tenebat :
 Argenti bifores radiabant lumine valvae.

Materiem superabat opus, nam Mulciber illuc 5

Æquora cælārat, medias cingentia terras,
 Terrarumque orbem, cœlumque, quod imminet orbi.

Cæruleos habet unda deos ; Tritona canorum,

Proteaque ambiguum, balænarumque prementem
 Ægæona suis immania terga lacertis, 10

Doridaque, et natas : quarum pars nare videntur,
 Pars in mole sedens virides siccare capillos ;

Pisce vehi quædam. Facies non omnibus una,
 Nec diversa tamen : qualem decet esse sororum.

Terra viros, urbesque gerit, silvasque, ferasque, 15

Fluminaque, et nymphas, et cætera numina ruris.

Hæc super imposita est cœli fulgentis imago :
 Signaque sex foribus dextris, totidemque sinistris.

Quò simul acclivo Clymeneïa limite proles
 Venit, et intravit dubitati tecta parentis ; 20

Protinus ad patrios sua fert vestigia vultus :

Consistitque procul : neque enim propiora ferebat
 Lumina. Purpureâ velatus veste sedebat

In solio Phœbus, claris lucente smaragdis.

A dextrâ, lævâque Dies, et Mensis, et Annus, 25

Sæculaque, et positæ spatiis æqualibus Horæ :
 Verque novum stabat, cinctum florente coronâ :
 Stabat nuda Æstas, et spicae serta gerebat.
 Stabat et Autumnus, calcatis sordidus uvis,
 Et glacialis Hiems, canos hirsuta capillos.

30

Inde loco medius, rerum novitate paventem
 Sol oculis juvenem, quibus adspicit omnia, vidit.
 ‘Quæque viæ tibi causa ? Quid hâc,’ ait, ‘arce petisti,
 Progenies, Phaëthon, haud inficianda parenti ?’

Ille refert : ‘O lux immensi publica mundi, 35

Phœbe pater, si das hujus mihi nominis usum,
 Pignora da, genitor ; per quæ tua vera propago
 Credar, et hunc animis errorem detrahe nostris.’

Dixerat. At genitor circum caput omne micantes

Deposuit radios ; propiùsque accedere jussit : 40

Amplexuque dato, ‘Nec tu meus esse negari

Dignus es ; et Clymene veros,’ ait, ‘edidit ortus.

Quòque minus dubites ; quodvis pete munus : ut illud,

Me tribuente, feras. Promissis testis adesto

Dis juranda palus, oculis incognita nostris.’ 45

Vix bene desierat : currus rogat ille paternos,

Inque diem alipedum jus et moderamen equorum.

Pœnituit jurâsse patrem. Qui terque quaterque

Concutiens illustre caput, ‘Temeraria,’ dixit,

‘Vox mea facta tuâ est. Utinam promissa liceret 50

Non dare ! Confiteor solum hoc tibi, nate, negarem.

Dissuadere licet. Non est tua tuta voluntas.

Magna petis, Phaëthon, et quæ nec viribus istis

Munera convenient, nec tam puerilibus annis.

Sors tua mortalis : non est mortale quod optas.

Plus etiam, quâm quod superis contingere fas sit,

Nescius affectas. Placeat sibi quisque licebit ; 55

Non tamen ignifero quisquam consistere in axe
 Me valet excepto. Vasti quoque rector Olympi,
 Qui fera terribili jaculatur fulmina dextrâ, 60

Non agat hos currus : et quid Jove majus habemus ?

Ardua prima via est : et quâ vix manè recentes

Enitanur equi : medio est altissima cœlo ;

Unde mare et terras ipsi mihi sæpe videre

Fit timor, et pavida trepidat formidine pectus. 65

Ultima prona via est ; et eget moderamine certo.

Tunc etiam, quæ me subjectis excipit undis,

Ne ferar in præceps, Tethys solet ipsa vereri.

Adde, quòd adsiduâ rapitur vertigine cœlum ;

Sideraque alta trahit, celerique volumine torquet. 70

Nitor in adversum : nec me, qui cætera, vincit

Impetus : et rapido contrarius evehor orbi.

Finge datos currus. Quid agas ? poterisne rotatis

Obvius ire polis, ne te citus auferat axis ?

Forsitan et lucos illic, urbesque, domosque 75

Concipias animo : delubraque ditia donis

Esse. Per insidias iter est, formasque ferarum.

Utque viam teneas, nulloque errore traharis ;

Per tamen adversi gradieris cornua Tauri,

Hæmoniosque arcus, violentique ora Leonis, 80

Sævaque circuitu curvantem brachia longo

Scorpion, atque aliter curvantem brachia Cancrum.

Nec tibi quadrupedes animosos ignibus illis,

Quos in pectore habent, quos ore et naribus efflant,

In promptu regere est. Vix me patiuntur, ut acres 85

Incaluère animi ; cervixque repugnat habenis.

At tu, funesti ne sim tibi myneris auctor,

Nate, cave : dum resque sinit, tua corrige vota.

Scilicet, ut nostro genitum te sanguine credas,

- Pignora certa petis. Do pignora certa timendo : 90
 Et patrio pater esse metu probor. Adspice vultus
 Ecce meos : utinamque oculos in pectora posses
 Inserere, et patrias intus deprendere curas !
 Denique, quidquid habet dives, circumspice, mundus :
 Eque tot ac tantis cœli, terræque, marisque 95
 Posce bonis aliquid : nullam patiere repulsam.
 Deprecor hoc unum ; quod vero nomine pœna,
 Non honor est. Pœnam, Phaëthon, pro munere, poscis.
 Quid mea colla tenes blandis, ignare, lacertis ?
 Ne dubita, dabitur (Stygias juravimus undas) 100
 Quodcunque optâris : sed tu sapientius opta.'
- Finierat monitus. Dictis tamen ille repugnat :
 Propositumque tenet : flagratque cupidine currūs.
 Ergo, quâ licuit genitor cunctatus, ad altos
 Deducit juvenem, Vulcania munera, currus. 105
 Aureus axis erat, temo aureus, aurea summæ
 Curvatura rotæ ; radiorum argenteus ordo.
 Per juga chrysolithi, positæque ex ordine gemmæ,
 Clara repercusso reddebant lumina Phœbo.
 Dumque ea magnanimus Phaëthon miratur, opusque 110
 Perspicit : ecce vigil rutilo patefecit ab ortu
 Purpureas Aurora fores, et plena rosarum
 Atria. Diffugiunt stellæ : quarum agmina cogit
 Lucifer, et cœli statione novissimus exit.
- At pater ut terras, mundumque rebescere vidit, 115
 Cornuaque extremæ velut evanescere lunæ ;
 Jungere equos Titan velocibus imperat Horis.
 Jussa deæ celeres peragunt : ignemque vomentes,
 Ambrosiæ succo saturos, præsepibus altis
 Quadrupedes ducunt ; adduntque sonantia fræna. 120
 Tum pater ora sui sacro medicamine nati

- Contigit ; et rapidæ fecit patientia flammæ.
 Imposuitque comæ radios : præsagaque luctūs
 Pectore sollicito repetens suspiria, dixit :
 'Si potes hîc saltem monitis parere paternis ; 125
 Parce, puer, stimulis ; et fortiùs utere loris.
 Sponte suâ properant. Labor est inhibere volentes.
 Nec tibi directos placeat via quinque per arcus.
 Sectus in obliquum est lato curvamine limes,
 Zonarumque trium contentus fine : polumque 130
 Effugito australem, junctamque aquilonibus Arcton.
 Hâc fit iter : manifesta rotæ vestigia cernes.
 Utque ferant æquos et cœlum et terra calores,
 Nec preme, nec summum molire per æthera currum.
 Altiùs egressus coelestia tecta cremabis ; 135
 Inferiùs terras : medio tutissimus ibis.
 Neu te dexterior tortum declinet in Anguem,
 Neve sinisterior pressam rota ducat ad Aram :
 Inter utrumque tene. Fortunæ cætera mando ;
 Quæ juvet, et meliùs, quam tu tibi, consulat, opto. 140
 Dum loquor, Hesperio positas in littore metas
 Humida nox tetigit. Non est mora libera nobis :
 Poscimur. Effulget tenebris Aurora fugatis.
 Corripe lora manu : vel, si mutabile pectus
 Est tibi, consiliis, non curribus, utere nostris : 145
 Dum potes ; et solidis etiamnum sedibus adstas ;
 Dumque malè optatos nondum premis inscius axes.
 Quæ tutus spectes, sine me dare lumina terris.'
 Occupat ille levem juvenili corpore currum :
 Statque supèr ; manibusque datas contingere habenas 150
 Gaudet ; et invito grates agit inde parenti.
 Interea volucres Pyroëis, Eöus, et Æthon,
 Solis equi, quartusque Phlegon, hinnitibus auras

- Flammiferis implent, pedibusque repagula pulsant.
 Quæ postquam Tethys, fatorum ignara nepotis, 155
 Repulit; et facta est immensi copia mundi;
 Corripuere viam, pedibusque per aëra motis
 Obstantes findunt nebulas, pennisque levati
 Prætereunt ortos isdem de partibus Euros.
 Sed leve pondus erat; nec quod cognoscere possent 160
 Solis equi: solitâque jugum gravitate carebat.
 Utque labant curvæ justo sine pondere naves,
 Perque mare, instabiles nimiâ levitate, feruntur;
 Sic onore adsueto vacuos dat in aëra saltus,
 Succutiturque altè, similisque est currus inani. 165
 Quod simul ac sensere; ruunt, tritumque relinquunt
 Quadrijugi spatium: nec, quo priùs, ordine currunt.
 Ipse pavet; nec quâ commissas flectat habenas,
 Nec scit, quâ sit iter: nec, si sciat, imperet illis.
 Tum primùm radiis gelidi caluêre Triones, 170
 Et vetito frustrâ tentârunt æquore tingi.
 Quæque polo posita est glaciali proxima Serpens,
 Frigore pigra priùs, nec formidabilis ulli,
 Incaluit: sumpsitque novas fervoribus iras.
 Te quoque turbatum memorant fugisse, Boöte; 175
 Quamvis tardus eras, et te tua plausta tenebant.
 Ut verò summo despexit ab æthere terras
 Infelix Phaëthon, penitus penitusque jacentes;
 Palluit, et subito genua intremuere timore:
 Suntque oculis tenebræ per tantum lumen obortæ. 180
 Et jam mallet equos nunquam tetigisse paternos:
 Jamque agnôsse genus piget, et valuisse rogando:
 Jam Meropis dici cupiens; ita fertur, ut acta
 Præcipiti pinus Boreâ, cui victa remisit
 Fræna suus rector, quam dis votisque reliquit. 185

- Quid faciat? multum cœli post terga relictum :
 Ante oculos plus est. Animo metitur utrumque.
 Et modò, quos illi fato contingere non est,
 Prospicit occasus : interdum respicit ortus.
 Quidque agat ignarus, stupet : et nec fræna remittit, 190
 Nec retinere valet : nec nomina novit equorum.
 Sparsa quoque in vario passim miracula cœlo,
 Vastarumque videt trepidus simulacra ferarum.
- Est locus, in geminos ubi brachia concavat arcus
 Scorpions ; et caudâ flexisque utrinque lacertis 195
 Porrigit in spatium signorum membra duorum.
 Hunc puer ut nigri madidum sudore veneni
 Vulnera curvatâ minitantem cuspide vidit ;
 Mentis inops, gelidâ formidine lora remisit.
 Quæ postquam summum tetigère jacentia tergum, 200
 Exspatiantur equi : nulloque inhibente per auras
 Ignotæ regionis eunt ; quâque impetus egit,
 Hâc sine lege ruunt : altoque sub æthere fixis
 Incursant stellis, rapiuntque per avia currum.
 Et modò summa petunt, modò per decliva, viasque 205
 Præcipites spatio terræ propiore feruntur.
 Inferiùsque suis fratnos currere Luna
 Admiratur equos : ambustaque nubila fumant.
 Corripitur flammis, ut quæque altissima, tellus ;
 Fissaque agit rimas, et succis aret ademptis. 210
 Pabula canescunt : cum frondibus uritur arbos :
 Materiamque suo præbet seges arida damno.
 Parva queror. Magnæ pereunt cum mœnibus urbes :
 Cumque suis totas populis incendia gentes
 In cinerem vertunt. Silvæ cum montibus ardent. 215
 Ardet Athos, Taurusque Cilix, et Tmolus, et Æte ;
 Et nunc sicca, priùs celeberrima fontibus, Ide ;

Virgineusque Helicon, et nondum Æagrius Hæmos.
 Ardet in immensum geminatis ignibus Ætnæ,
 Parnassusque biceps, et Eryx, et Cynthus, et Othrys,
 Et tandem Rhodope nivibus caritura, Mimasque, 221
 Dindymaque, et Mycale, natusque ad sacra Cithæron.
 Nec prosunt Scythiae sua frigora : Caucasus ardet,
 Ossaque cum Pindo, majorque ambobus Olympus :
 Aëriæque Alpes, et nubifer Apenninus. 225

Tunc verò Phaëthon cunctis e partibus orbem
 Adspicit accensum : nec tanfos sustinet æstus :
 Ferventesque auras, velut e fornace profundâ,
 Ore trahit, currusque suos candescere sentit.
 Et neque jam cineres ejectatamque favillam 230
 Ferre potest : calidoque involvitur undique fumo.
 Quòque eat, aut ubi sit, piceâ caligine tectus
 Nescit ; et arbitrio volucrum raptatur equorum.

Sanguine tum credunt in corpora summa vocato,
 Æthiopum populos nigrum traxisse colorem. 235
 Tum facta est Libye, raptis humoribus æstu,
 Arida ; tum nymphæ passis fontesque lacusque
 Deflevêre comis. Quærit Bœotia Dircen,
 Argos Amymonen, Ephyre Pirenidas undas.

Nec sortita loco distantes flumina ripas 240
 Tuta manent : mediis Tanaïs fumavit in undis,
 Peneosque senex, Teuthranteüsque Caïcus,
 Et celer Ismenos, cum Phocaïco Erymantho,
 Arsurusque iterum Xanthus, flavusque Lycormas,
 Quique recurvatis ludit Mæandros in undis ; 245
 Mygdoniusque Melas, et Tænarius Eurotas.
 Arsit et Euphrates Babylonius, arsit Orontes,
 Thermodonque citus, Gangesque, et Phasis, et Ister.
 Æstuat Alpheos : ripæ Spercheïdes ardent :

- Quodque suo Tagus amne vehit, fluit ignibus, aurum. 250
 Et, quæ Mæonias celebrârant carmine ripas,
 Flumineæ volucres medio caluere Caystro.
 Nilus in extremum fugit perterritus orbem,
 Occuluitque caput, quod adhuc latet. Ostia septem
 Pulverulenta vacant, septem sine flumine valles. 255
 Fors eadem Ismarios Hebrum cum Strymone siccata,
 Hesperiosque amnes, Rhenum, Rhodanumque, Padumque,
 Cuique fuit rerum promissa potentia, Thybrin.
 Dissilit omne solum ; penetratque in Tartara rimis
 Lumen, et infernum terret cum conjugè regem. 260
 Et mare contrahitur : siccæque est campus arenæ,
 Quod modo pontus erat. Quosque altum texerat æquor,
 Existunt montes, et sparsas Cycladas augent.
 Ima petunt pisces : nec se super æquora curvi
 Tollere consuetas audent delphines in auras. 265
 Corpora phocarum summo resupina profundo
 Exanimata jacent. Ipsum quoque Nerea fama est,
 Doridaque, et natas, tepidis latuisse sub antris.
 Ter Neptunus aquis cum torvo brachia vultu
 Exserere ausus erat : ter non tulit aëris æstus. 270
- Alma tamen Tellus, ut erat circumdata ponto,
 Inter aquas pelagi, contractos undique fontes,
 Qui se condiderant in opacæ viscera matris ;
 Sustulit omniferos collo tenus arida vultus :
 Opposuitque manum fronti : magnoque tremore 275
 Omnia concutiens paulùm subsedit ; et infrà,
 Quàm solet esse, fuit : siccâque ita voce locuta est :
 ‘Si placet hoc, meruique, quid o tua fulmina cessant,
 Summe deûm ? Liceat perituræ viribus ignis,
 Igne perire tuo ; clademque auctore levare. 280
 Vix equidem fauces hæc ipsa in verba resolvo,’

- (Presserat ora vapor,) 'tostos en adspice crines,
Inque oculis tantum, tantum super ora favillæ.
Hosne mihi fructus, hunc fertilitatis honorem
Officiique refers; quòd adunci vulnera aratri, 285
Rastrorumque fero, totoque exerceor anno?
Quòd pecori frondes, alimentaque mitia, fruges,
Humano generi, vobis quòd thura ministro?
Sed tamen exitium fac me meruisse: quid undæ,
Quid meruit frater? Cur illi tradita sorte 290
Æquora decrescunt, et ab æthere longiùs absunt?
Quòd si nec fratris, nec te mea gratia tangit;
At cœli miserere tui. Circumslice utrumque;
Fumat uterque polus: quos si vitiaverit ignis,
Atria vestra ruent. Atlas en ipse laborat: 295
Vixque suis humeris carentem sustinet axem.
Si freta, si terræ pereunt, si regia cœli;
In chaos antiquum confundimur. Eripe flammis,
Si quid adhuc superest: et rerum consule summæ.
Dixerat hæc Tellus: neque enim tolerare vaporem 300
Ulteriùs potuit, nec dicere plura: suumque
Retulit os in se, propioraque manibus antra.
At pater omnipotens superos testatus, et ipsum,
Qui dederat currus, nisi opem ferat, omnia fato.
Interitura gravi; summam petit arduus arcem;
Unde solet latis nubes inducere terris: 305
Unde movet tonitrus, vibrataque fulmina jactat.
Sed neque, quas posset terris inducere, nubes
Tunc habuit: nec, quos cœlo dimitteret, imbræ.
Intonat: et dextrâ libratum fulmen ab aure
Misit in aurigam: pariterque animâque rotisque
Expulit, et sævis compescuit ignibus ignes.
Consternantur equi: et saltu in contraria facto 310

- | | |
|--|-----|
| Colla jugo eripiunt, abruptaque lora relinquunt. | |
| Illīc frēna jacent, illīc temone revulsus | 315 |
| Axis; in hāc radii fractarum parte rotarum: | |
| Sparsaque sunt latē laceri vestigia currūs. | |
| At Phaēthon, rutilos flammā populante capillos, | |
| Volvitur in præceps, longoque per aëra tractu | |
| Fertur; ut interdum de cœlo stella sereno, | 320 |
| Etsi non cecidit, potuit cecidisse videri. | |
| Quem procul a patriā diverso maximus orbe | |
| Excipit Eridanus, spumantiaque abluit ora. | |
| Naïdes Hesperiæ trifidā fumantia flammā | |
| Corpora dant tumulo: signantque hoc carmine saxum: | |
| ‘Hic situs est Phaēthon, currūs auriga paterni: | 326 |
| Quem si non tenuit, magnis tamen excidit ausis.’ | |
| Nam pater obductos, luctu miserabilis ægro, | |
| Condiderat vultus: et, si modò credimus, unum | |
| Isse diem sine sole ferunt. Incendia lumen | 330 |
| Præbebant; aliquisque malo fuit usus in illo. | |
| At Clymene postquam dixit, quæcunque fuerunt | |
| In tantis dicenda malis; lugubris et amens, | |
| Et laniata sinus totum percensuit orbem: | |
| Exanimesque artus primò, mox ossa requirens, | 335 |
| Reperit ossa tamen peregrinā condita ripā. | |
| Incubuitque loco: nomenque in marmore lectum | |
| Perfudit lacrymis, et aperto pectore fovit. | |

HELIADES IN ARBORES MUTATÆ.

v. 340.

- Nec minus Heliades fletus, et, inania morti
Munera, dant lacrymas: et cæsæ pectora palmis 340

- Non auditurum miseras Phaëthonta querelas
Nocte dieque vocant: adsternunturque sepulcro.
Luna quater junctis implérat cornibus orbem:
Illæ more suo (nam morem fecerat usus) 345
Plangorem dederant. E quis Phaëthusa sororum
Maxima, cùm vellet terræ procumbere, questa est
Diriguisse pedes: ad quam conata venire
Candida Lampetie, subitâ radice retenta est.
Tertia, cùm crinem manibus laniare pararet,
Avellit frondes. Hæc stipite crura teneri, 350
Illa dolet fieri longos sua brachia ramos.
Quid faciat mater? nisi, quò trahat impetus illam,
Huc eat, atque illuc? et, dum licet, oscula jungat?
Non satis est. Truncis avellere corpora tentat;
Et teneros manibus ramos abrumpere: at inde 355
Sanguineæ manant, tanquam de vulnere, guttæ.
'Parce, precor, mater,' quæcumque est saucia, clamat:
'Parce, precor: nostrum laniatur in arbore corpus.
Jamque vale.' Cortex in verba novissima venit.
Inde fluunt lacrymæ: stillataque sole rigescunt 360
De ramis electra novis: quæ lucidus amnis
Excipit, et nuribus mittit gestanda Latinis.

INVIDIÆ DOMUS.

v. 760.

Protinus Invidiæ, nigro squallentia tarsus,
Tecta petit. Domus est imis in vallibus antri
Abdita, sole carens, non ulli pervia vento;
Tristis, et ignavi plenissima frigoris; et quæ 365
Igne vacet semper, caligine semper abundet.

- Huc ubi pervenit belli metuenda virago ;
 Constitit ante domum, (neque enim succedere tectis
 Fas habet) et postes extremâ cuspide pulsat. 370
- Concussæ patuêre fores. Videt intus edentem
 Vipereas carnes, vitiorum alimenta suorum,
 Invidiam : visâque oculos avertit. At illa
 Surgit humo pigrâ : semesarumque relinquit
 Corpora serpentûm : passuque incedit inerti. 375
- Utque deam vidi formâque armisque decoram,
 Ingemuit : vultumque ima ad suspiria duxit.
 Pallor in ore sedet : macies in corpore toto
 Nusquam recta acies : livent rûbagine dentes :
 Pectora felle virent : lingua est suffusa veneno. 380
- Risus abest ; nisi quem visi movêre dolores.
 Nec fruitur somno, vigilacibus excita curis :
 Sed videt ingratos, intabescitque videndo,
 Successus hominum : carpitque et carpitur unâ.
 Suppliciumque suum est. Quamvis tamen oderat illam,
 Talibus affata est breviter Tritonia dictis : 386
- ‘Infice tabe tuâ natarum Cecropis unam :
 Sic opus est. Aglauros ea est.’ Haud plura locuta
 Fugit ; et impressâ tellurem repulit hastâ.
 Illa deam obliquo fugientem lumine cernens ; 390
- Murmura parva dedit ; successurumque Minervæ
 Indoluit : baculumque capit ; quod spinea totum
 Vincula cingebant : adopertaque nubibus atris,
 Quâcunque ingreditur, florentia proterit arva,
 Exuritque herbas, ~~lumma~~ cacumina carpit : 395
- Aflatunque suo populos, urbesque, domosque
 Polluit : et tandem Tritonida conspicit arcem ;
 Ingeniis, opibusque, et festâ pace virentem :
 Vixque tenet lacrymas ; quia nil lacrymabile cernit.

LIBER III.

HOMINES E DENTIBUS SERPENTINIS ORTI.

v. 24.

Cadmus agit grates, peregrinæque oscula terræ
 Figit: et ignotos montes, agrosque salutat.
 Sacra Jovi facturus erat: jubet ire ministros,
 Et petere e vivis libandas fontibus undas.

Silva vetus stabat, nullâ violata securi: 5

Est specus in medio, virgis ac vimine densus,
 Efficiens humilem lapidum compagibus arcum;
 Uberibus fœcundus aquis. (Hoc conditus antro
 Martius anguis erat, cristis præsignis et auro.

Igne micant oculi; corpus tumet omne veneno; 10

Tresque vibrant linguæ; triplici stant ordine dentes.)

Quem postquam Tyriâ lucum de gente profecti
 Infausto tetigere gradu; demissaque in undas

Urna dedit sonitum; longum caput extulit antro

Cæruleus serpens; horrendaque sibila misit. 15

Effluxêre urnæ manibus: sanguisque relinquit

Corpus, et attonitos subitus tremor occupat artus.

Ille volubilibus squamosos nexibus orbes

Torquet, et immensos saltu sinuatur in arcus:

Ac mediâ plûs parte leves erectus in auras 20

Despicit omne nemus: tantoque est corpore, quanto,

Si totum spectes, geminas qui separat Arctos.

Nec mora: Phœnicas (sive illi tela parabant,

Sive fugam; sive ipse timor prohibebat utrumque)

Occupat: hos morsu, longis complexibus illos; 25

Hos necat afflatos funesti tabe veneni.

- Fecerat exiguae jam sol altissimus umbras :
 Quæ mora sit sociis miratur Agenore natus ;
 Vestigatque viros. Tegimen derepta leoni
 Pellis erat ; telum splendenti lancea ferro,
 Et jaculum ; teloque animus præstantior omni. 30
 Ut nemus intravit, letataque corpora vident,
 Victoremque suprà spatiosi corporis hostem
 Tristia sanguineâ lambentem vulnera linguâ ;
 ‘Aut ulti vestræ, fidissima corpora, mortis, 35
 Aut comes,’ inquit, ‘ero.’ Dixit : dextrâque molarem
 Sustulit ; et magnum magno conamine misit.
 Illius impulsu cum turribus ardua celsis
 Mœnia mota forent : serpens sine vulnere mansit.
 Loricæque modo squamis defensus, et atræ 40
 Duritiâ pellis, validos cute repulit ictus.
 At non duritiâ jaculum quoque vincit eâdem ;
 Quod medio lentæ fixum curvamine spinæ
 Constitit ; et toto descendit in ilia ferro.
 Ille, dolore ferox, caput in sua terga retorsit : 45
 Vulneraque adspexit, fixumque hostile momordit.
 Idque, ubi vi multâ partem labefecit in omnem,
 Vix tergo eripuit : ferrum tamen ossibus hæret.
 Tum verò, postquam solitas accessit ad iras
 Plaga recens, plenis tumuerunt guttura veni : 50
 Spumaque pestiferos circumfluit albida rictus :
 Terraque rasa sonat squamis : quique halitus exit
 Ore niger Stygio vitiatas inficit auras.
 Ipse modò immensum spiris facientibus orbem
 Cingitur : interdum longâ trabe rectior exit. 55
 Impete nunc vasto, ceu concitus imbribus amnis,
 Fertur, et obstantes proturbat pectore silvas.

- Cedit Agenorides paulum : spolioque leonis
 Sustinet incursus ; instantiaque ora retardat
 Cuspide prætentâ. Furit ille, et inania duro 60
 Vulnera dat ferro : frangitque in acumine dentes.
 Jamque venenifero sanguis manare palato
 Cœperat ; et virides adspergine tinxerat herbas :
 Sed leve vulnus erat : quia se retrahebat ab ictu ;
 Læsaque colla dabat retro ; plagamque sedere 65
 Cedendo arcebat, nec longius ire sinebat :
 Donec Agenorides conjectum in gutture ferrum
 Usque sequens pressit, dum retro quercus eunti
 Obsttit ; et fixa est pariter cum robore cervix.
 Pondere serpentis curvata est arbor, et imæ 70
 Parte flagellari gemuit sua robora caudæ.
 Dum spatium victor victi considerat hostis ;
 Vox subito audita est : (neque erat cognoscere promptum
 Unde ; sed audita est) ‘Quid, Agenore nate, peremptum
 Serpentem spectas ? et tu spectabere serpens.’ 75
 Ille diu pavidus, pariter cum mente colorem
 Perdiderat ; gelidoque comæ terrore rigebant.
 Ecce viri fautrix, superas delapsa per auras,
 Pallas adest : motaque jubet supponere terræ
 Vipereos dentes, populi incrementa futuri. 80
 Paret : et ut presso sulcum patefecit aratro,
 Spargit humi jussos, mortalia semina, dentes.
 Inde (fide majus) glebae cœpere moveri :
 Primaque de sulcis acies apparuit hastæ.
 Tegmina mox capitum picto nutantia cono : 85
 Mox humeri pectusque, onerataque brachia telis
 Existunt : crescitque seges clypeata virorum.
 Sic, ubi tolluntur festis aulæa theatris,

Surgere signa solent : primumque ostendere vultum ;
 Cætera paulatim : placidoque educta tenore 90
 Tota patent ; imoque pedes in margine ponunt.
 Territus hoste novo Cadmus capere arma parabat :
 'Ne cape,' de populo, quem terra creaverat, unus
 Exclamat ; 'nec te civilibus insere bellis.'
 Atque ita terrigenis rigido de fratribus unum 95
 Cominus ense ferit : jaculo cadit eminus ipse.
 Hic quoque, qui leto dederat, non longius illo
 Vivit, et exspirat, modò quas acceperat, auras.
 Exemplaque pari furit omnis turba : suoque
 Marte cadunt subiti per mutua vulnera fratres. 100
 Jamque brevis spatium vitæ sortita juventus
 Sanguineam trepido plangebant pectore matrem,
 Quinque superstibus : quorum fuit unus Echion.
 Is sua jecit humi, monitu Tritonidis, arma ;
 Fraternæque fidem pacis petiitque, deditque. 105
 Hos operis comites habuit Sidonius hospes ;
 Cùm posuit jussam Phœbeis sortibus urbem.

ACTÆON IN CERVUM MUTATUS.

v. 131.

Jam stabant Thebæ : poteras jam, Cadme, videri
 Exsilio felix : socii tibi Marsque Venusque
 Contigerant : huc adde genus de conjuge tantâ, 110
 Tot natos, natasque, et, pignora, cara, nepotes.
 Hos quoque jam juvenes. Sed, scilicet, ultima semper
 Exspectanda dies homini : dicique beatus
 Ante obitum nemo supremaque funera debet.
 Prima nepos inter tot res tibi, Cadme, secundas 115

Causa fuit luctus, alienaque cornua fronti
 Addita, vosque canes satiatæ sanguine herili.
 At bene si quæras; Fortunæ crimen in illo,
 Non scelus invenies. Quod enim scelus error habebat?

Dat sparso capiti vivacis cornua cervi: 120

Dat spatum collo: summasque cacuminat aures:
 Cum pedibusque manus, cum longis brachia mutat
 Cruribus: et velat maculoso vellere corpus.

Additus et pavor est. Fugit Autoneius heros:
 Et se tam celerem cursu miratur in ipso. 125

Ut verò solitis sua cornua vidit in undis,
 'Me miserum!' dicturus erat: vox nulla secuta est.
 Ingemuit; vox illa fuit: lacrymæque per ora
 Non sua fluxerunt. Mens tantum pristina mansit.

Quid faciat? repetatne domum, regalja tecta? 130
 An lateat silvis? timor hoc, pudor impedit illud.

Dum dubitat, videre canes: primusque Melampus,
 Ichnobatesque sagax latratu signa dedere.

Inde ruunt alii rapidâ velociùs aurâ,
 Quosque referre nora est. Ea turba cupidine prædæ

Per rupes, scopulosque, adituque carentia saxa, 136
 Quâ via difficultis, quâque est via nulla, feruntur.

Ille fugit, per quæ fuerat loca sæpe secutus.
 Heu famulos fugit ipse suos! clamare libebat,

'Actæon ego sum: dominum cognoscite vestrum.' 140
 Verba animo desunt: resonat latratibus æther.

Prima Melanchætes in tergo vulnera fecit:
 Proxima Theridas; Oresitrophos hæsit in armis.

Tardiūs exierant, sed per compendia montis
 Anticipata via est. Dominum retinentibus illis 145

Cætera turba coit, confertque in corpore dentes.
 Jam loca vulneribus desunt. Gemit ille, sonumque,

Etsi non hominis, quem non tamen edere possit
 Cervus, habet: mœstisque replet juga nota querelis:
 Et genibus supplex pronis, similisque roganti, 150
 Circumfert tacitos, tanquam sua brachia, vultus.
 At comites rapidum solitis hortatibus agmen
 Ignari instigant, oculisque Actæona quærunt;
 Et velut absentem certatim Actæona clamant.
 Ad nomen caput ille refert: ut abesse queruntur, 155
 Nec capere oblatæ segnem spectacula prædæ.
 Vellet abesse quidem; sed adest: velletque videre,
 Non etiam sentire, canum fera facta suorum.
 Undique circumstant: mersisque in corpore rostris
 Dilacerant falsi dominum sub imagine cervi. 160

NAUTÆ IN DELPHINOS MUTATI.

v. 577.

Adspicit hunc oculis Pentheus, quos ira tremendos
 Fecerat: et, quanquam pœnæ vix tempora differt,
 ‘O periture, tuâque aliis documenta dature
 Morte,’ ait, ‘ede tuum nomen, nomenque parentûm,
 Et patriam; morisque novi cur sacra frequentes.’ 165
 Ille metu vacuus, ‘Nomen mihi,’ dixit, ‘Acœtes;
 Patria, Mæonia est: humili de plebe parentes.
 Non mihi, quæ duri colerent, pater, arva juvenci,
 Lanigerosve greges, non ulla armenta reliquit.
 Pauper et ipse fuit: linoque solebat et hamo
 Decipere, et calamo salientes ducere pisces.
 Ars illi sua census erat. Cùm traderet artem;
 “Accipe, quas habeo, studii successor et hæres,”
 Dixit, “opes:” moriensque mihi nihil ille reliquit,

- Præter aquas. Unum hoc possum appellare paternum.
 Mox ego, ne scopulis hærerem semper in īdem, 176
 Addidici regimen, dextrâ moderante, carinæ
 Flectere : et Oleniæ sidus pluviale capellæ,
 Taygetenque, Hyadasque oculis Arctonque notavi,
 Ventorumque domos, et portus pupibus aptos. 180
- Fortè petens Delon, Diæ telluris ad oras
 Applicor, et dextris adducor littora remis :
 Doque leves saltus : udæque innitor arenæ.
 Nox ubi consumpta est ; Aurora rubescere primūm
 Cœperat : exsurgo, laticesque inferre recentes 185
 Admoneo ; monstroque viam, quæ ducat ad undas.
 Ipse, quid aura mihi tumulo prōmittat ab alto,
 Prospicio : comitesque voco, repetoque carinam.
 “Adsumus en,” inquit, sociorum primus Opheltes :
 Utque putat, prædam deserto nactus in agro, 190
 Virgineâ puerum dicit per littora formâ.
- Ille, mero somnoque gravis, titubare videtur ;
 Vixque sequi. Specto cultum, faciemque, gradumque :
 Nil ibi, quod posset credi mortale, videbam.
 Et sensi, et dixi sociis, “Quod numen in isto 195
 Corpore sit dubito : sed corpore numen in isto est.
 Quisquis es, o faveas, nostrisque laboribus adsis.
 His quoque des veniam.” “Pro nobis mitte precari,”
 Dictys ait : quo non aliis concendere summas
 Ocioi antennas, prensoque rudente relabi. 200
 Hoc Libys, hoc flavus, proræ tutela, Melanthus,
 Hoc probat Alcimedon : et, qui requiemque modumque
 Voce dabat remis, animorum hortator Epopeus :
 Hoc omnes alii. Prædæ tam cæca cupido est.
 “Non tamen hanc sacro violari pondere pinum. 205
 Perpetiar,” dixi : “pars hîc mihi maxima juris.”

- Inque aditu obsisto. Furit audacissimus omni
 De numero Lycabas: qui Thuscâ pulsus ab urbe
 Exsilium, dirâ pœnam pro cæde, luebat.
 Is mihi, dum resto, juvenili guttura pugno 210
 Rupit: et excussum misisset in æquora, si non
 Hæsissem, quamvis amens, in fune retentus.
- Impia turba probant factum. Tum denique Bacchus,
 (Bacchus enim fuerat) veluti clamore solutus
 Sit sopor, aque mero redeant in pectora sensus, 215
 “Quid facitis? quis clamor?” ait; “quâ, dicite, nautæ,
 Huc ope perveni? quò me deferre paratis?”
 “Pone metum,” Proreus, “et quos contingere portus
 Ede velis,” dixit, “terrâ sîstêre petitâ.”
 “Naxon,” ait Liber, “cursus advertite vestros. 220
 Illa mihi domus est: vobis erit hospita tellus.”
 Per mare fallaces, perque omnia numina jurant
 Sic fore: meque jubent pictæ dare vela carinæ.
 Dextera Naxos erat. Dextrâ mihi lintea danti, 224
 “Quid facis, o demens? quis te furor,” inquit, “Acœte,”
 Pro se quisque, “tenet? lævam pete.” Maxima nutu
 Pars mihi significat; pars, quid velit, aure susurrit.
 Obstupui: “Capiatque alius moderamina,” dixi:
 Meque ministerio scelerisque artisque removi.
 Increpor a cunctis, totumque immurmurat agmen. 230
 E quibus Æthalion, “Te scilicet omnis in uno
 Nostra salus posita est?” ait. Et subit ipse: meumque
 Explet opus: Naxoque petit diversa relictâ.
- Tum deus illudens, tanquam modò denique fraudem
 Senserit, e puppi pontum prospectat aduncâ. 235
 Et flenti similis, “Non hæc mihi littora, nautæ,
 Promisistis,” ait: “non hæc mihi terra rogata est.
 Quo merui pœnam facto? quæ gloria vestra est;

- Si puerum juvenes, si multi fallitis unum?"
 Jamdudum flebam. Lacrymas manus impia nostras
 Ridet: et impellit properantibus æquora remis. 241
 Per tibi nunc ipsum (nec enim præsentior illo
 Est deus) adjuro, tam me tibi vera referre,
 Quàm veri majora fide. Stetit æquore puppis
 Haud aliter, quàm si siccum navale teneret.
 Illi admirantes remorum in verbere perstant:
 Velaque deducunt; geminâque ope currere tentant.
 Impediunt hederæ remos, nexusque recurvo
 Serpunt; et gravidis distingunt vela corymbis.
 Ipse, racemiferis frontem circumdatus uvis, 250
 Pampineis agitat velatam frondibus hastam.
 Quem circa tigres, simulacraque inania lyncum,
 Pictarumque jacent fera corpora pantherarum.
 Exsiluère viri; sive hoc insania fecit,
 Sive timor: primusque Medon nigrescere pinnis 255
 Corpore depresso, et spinæ curvamina flecti
 Incipit. Huic Lycabas, "In quæ miracula," dixit,
 "Verteris?" et lati rictus, et panda loquenti
 Naris erat, squamamque cutis durata trahebat.
 At Libys, obstantes dum vult obvertere remos. 260
 In spatium resilire manus breve vidit; et illas
 Jam non esse manus; jam pinnas posse vocari.
 Alter ad intortos cupiens dare brachia funes,
 Brachia non habuit; truncoque repandus in undas
 Corpore desiluit. Falcata novissima cauda est: 265
 Qualia dividue sinuantur cornua lunæ.
 Undique dant saltus: multâque adspergine rorant:
 Emerguntque iterum; redeuntque sub æquora rursus:
 Inque chlori ludunt speciem: lascivaque jactant
 Corpora; et acceptum patulis mare naribus efflant. 270

De modò viginti (tot enim ratis illa ferebat)
 Restabam solus. Pavidum, gelidumque trementi
 Corpore, vixque meum firmat deus. "Excute," dicens,
 "Corde metum, Diamque tene." Delatus in illam,
 Accensis aris, Baccheïa sacra frequento.

275

LIBER IV.

PYRAMI ET THISBES MORS.

v. 55.

Pyramus et Thisbe, juvenum pulcherrimus alter,
 Altera, quas Oriens habuit, prælata puellis,
 Contiguas tenuère domos : ubi dicitur altam
 Coctilibus muris cinxisse Semiramis urbem.
 Notitiam, primosque gradus vicinia fecit :
 Tempore crevit amor : tædæ quoque jure coïssent ;
 Sed vetuère patres, quod non potuère vetare.

5

Fissus erat tenui rimâ, quam duxerat olim,
 Cùm fieret paries domui communis utrique.
 Id vitium nulli per sæcula longa notatum,
 (Quid non sentit amor?) primi sensistis amantes.
 Et voci fecistis iter. Tum murmure parvo
 Multa priùs questi, statuunt, ut nocte silenti
 Fallere custodes, foribusque excedere tentent.
 Cùmque domo exierint, urbiſ quoque clauſtra relinquant :
 Neve sit errandum lato spatiantibus arvo,
 Conveniant ad busta Nini : lateantque sub umbrâ

10

16

- Arboris. Arbor ibi, niveis uberrima pomis,
Ardua morus, erat, gelido contermina fonti.
Pacta placent: et lux, tardè decadere visa,
Præcipitatur aquis, et aquis nox surgit ab isdem. 20
- Callida per tenebras, versato cardine, Thisbe
Egreditur, fallitque suos: adopertaque vultum
Pervenit ad tumulum; dictaque sub arbore sedet.
Audacem faciebat amor. Venit ecce recenti 25
Cæde leæna boum spumantes oblita rictus,
Depositura sitim vicini fontis in undâ.
Quam procul ad lunæ radios Babylonia Thisbe
Vidit: et obscurum trepido pede fugit in antrum.
Dumque fugit, tergo velamina lapsa relinquit. 30
- Ut lea sæva sitim multâ compescuit undâ,
Dum reddit in silvas, inventos fortè sine ipsâ
Ore cruentato tenues laniavit amictus.
- Seriùs egressus vestigia vidit in alto
Pulvere certa feræ, totoque expalluit ore 35
- Pyramus. Ut verò vestem quoque sanguine tintcam
Reperit; 'Una duos nox,' inquit, 'perdet amantes:
E quibus illa fuit longâ dignissima vitâ:
Nostra nocens anima est. Ego te, miseranda, peremi,
In loca plena metûs qui jussi nocte venires: 40
Nec prior huc veni. Nostrum divellite corpus,
Et scelerata fero consumite viscera morsu,
O quicunque sub hâc habitatis rupe, leones.'
Sed timidi est optare necem. Velamina Thisbes
Tollit, et ad pactæ secum fert arboris umbram. 45
Utque dedit notæ lacrymas, dedit oscula vesti:
'Accipe nunc,' inquit, 'nostri quoque sanguinis haustus:'
Quoque erat accinctus, demittit in ilia ferrum.
Nec mora; ferventi moriens e vulnere traxit.

- Ut jacuit resupinus humi, crux emicat altè, 50
 Non aliter, quām cùm vitiato fistula plumbo.
 Scinditur, et tenues stridente foramine longè
 Ejaculatur aquas; atque ictibus aëra rumpit.
 Arborei fœtus adspergine cædis in atram
 Vertuntur faciem: madefactaque sanguine radix 55
 Pœnico tinguit pendentia mora colore.
 Ecce, metu nondum posito, ne fallat amantem,
 Illa redit: juvenemque oculis, animoque requirit:
 Quantaque vitârit narrare pericula gestit.
 Utque locum, et versam cognovit in arbore formam; 60
 (Sic facit incertam pomi color) hæret, an hæc sit.
 Dum dubitat, tremebunda videt pulsare cruentum
 Membra solum, retroque pedem tulit: oraque buxo
 Pallidiora gerens, exhorruit, æquoris instar,
 Quod tremit, exiguâ cùm summum stringitur aurâ. 65
 Sed postquam remorata suos cognovit amores;
 Percutit indignos claro plangore lacertos:
 Et laniata comas, amplexaque corpus amatum,
 Vulnera supplevit lacrymis, fletumque cruori
 Misicit: et gelidis in vultibus oscula figens, 70
 ‘Pyrame,’ clamavit, ‘quis te mihi casus ademit?
 Pyrame, responde. Tua te, carissime, Thisbe
 Nominat: exaudi, vultusque attolle jacentes.’
 Ad nomen Thisbes oculos, jam morte gravatos,
 Pyramus erexit, visâque recondidit illâ. 75
 Quæ postquam vestemque suam cognovit, et ense
 Vedit ebur vacuum; ‘Tua te manus,’ inquit, ‘amorque
 Perdidit, infelix. Est et mihi fortis in unum
 Hoc manus: est et amor: dabit hic in vulnera vires.
 Persequar extinctum: letique miserrima dicar 80
 Causa, comesque tui: quique a me morte revelli

- Heu solâ poteras, poteris nec morte revelli.
 Hoc tamen amborum verbis estote rogati,
 O multùm miseri, meus illiusque, parentes,
 Ut, quos certus amor, quos hora novissima junxit, 85
 Componi tumulo non invideatis eodem.
 At tu, quæ ramis arbor miserabile corpus
 Nunc tegis unius, mox es tecturâ duorum ;
 Signa tene cædis : pullosque, et luctibus aptos
 Semper habe fœtus, gemini monumenta cruaris.' 90
 Dixit : et aptato pectus mucrone sub imum
 Incubuit ferro ; quod adhuc a cæde tepebat.
 Vota tamen tetigère deos, tetigère parentes :
 Nam color in pomo est, ubi permaturuit, ater :
 Quodque rogis superest, unâ requiescit in urnâ. 95

INO ET MELICERTA IN DEOS MUTATI.

v. 416.

- Tum verò totis Bacchi memorabile Thebis
 Numen erat ; magnasque novi materterea vires
 Narrat ubique dei : de totque sororibus expers
 Una doloris erat, nisi quem fecere sorores.

- Adspicit hanc natîs, thalamoque Athamantis habentem
 Sublimes animos, et alumno numine, Juno ; 101
 Nec tulit : et secum, 'Potuit de pellice natus
 Vertere Mæonios, pelagoque immergere, nautas,
 Et laceranda suæ nati dare viscera matri,
 Et triplices operire novis Minyeïdas alis : 105
 Nil poterit Juno, nisi inultos flere dolores ?
 Idque mihi satis est ? hæc una potentia nostra est ?
 Ipse docet quid agam ; (fas est et ab hoste doceri)

- Quidque furor valeat, Pentheâ cæde satisque
 Ac supèr ostendit. Cur non stimuletur, eatque 110
 Per cognata suis exempla furoribus Ino ?
 Est via declivis, funestâ nubila taxo :
 Dicit ad infernas per muta silentia sedes.
 Styx nebulas exhalat iners : umbræque recentes
 Descendunt illâc, simulacraque functa sepulcris. 115
 Pallor Hiemsque tenent latè loca senta : novique,
 Quâ sit iter, manes, Stygiam quod dicit ad urbeim,
 Ignorant : ubi sit nigri fera regia Ditis.
 Mille capax aditus, et apertas undique portas
 Urbs habet. Utque frētum de totâ flumina terrâ, 120
 Sic omnes animas locus accipit ille ; nec ulli
 Exiguus populo est, turbamve accedere sentit.
 Errant exsangues sine corpore et ossibus umbræ :
 Parsque forum celebrant, pars imi tecta tyranni ;
 Pars alias artes, antiquæ imitamina vitæ, 125
 Exercent ; aliam partem sua pœna coercet.
 Sustinet ire illuc, cælesti sede relictâ,
 (Tantum odiis iræque dabat) Saturnia Juno.
 Quò simul intravit, sacroque a corpore pressum
 Ingemuit limen ; tria Cerberus extulit ora, 130
 Et tres latratus simul edidit. Illa sorores
 Nocte vocat genitas, grave et implacabile numen.
 (Carceris ante fores clausas adamante sedebant :
 Deque suis atros pectebant crinibus angues.)
 Quam simul agnôrunt inter caliginis umbras ; 135
 Surrexere deæ. Sedes scelerata vocatur.
 Viscera præbebat Tityos lanianda ; novemque
 Jugeribus distentus erat. Tibi, Tantale, nullæ
 Deprenduntur aquæ ; quæque imminet, effugit arbos.
 Aut petis, aut urges ruiturum, Sisyphè, saxum. 140

- Volvitur Ixion : et se sequiturque fugitque.
 Molirique suis letum patrueibus ausæ,
 Adsidiæ repetunt, quas perdant, Belides undas.
Quos omnes acie postquam Saturnia torvâ
 Vedit, et ante omnes Ixiona ; rursus ab illo 145
 Sisyphe adspiciens, ‘Cur hic e fratribus,’ inquit,
 ‘Perpetuas patitur pœnas ; Athamanta superbum
 Regia dives habet : qui me cum conjugé semper
 Sprevit ?’ et exponit causas odiique viæque ;
 Quidque velit. Quod vellet, erat, ne regia Cadmi 150
 Staret ; et in facinus traherent Athamanta sorores,
 Imperium, promissa, preces confundit in unum :
 Sollicitatque deas. Sic hæc Junone locutâ,
 Tisiphone canos, ut erat, turbata capillos
 Movit : et obstantes rejicit ab ore colubras. 155
 Atque ita, ‘Non longis opus est ambagibus,’ infit.
 ‘Facta puta, quæcunque jubes : inamabile regnum
 Desere : teque refer cœli melioris ad auras.’
- Læta redit Juno : quam cœlum intrare parantem
 Roratis lustravit aquis Thaumantias Iris. 160
- Nec mora ; Tisiphone madefactam sanguine sumit
 Importuna facem : fluidoque crux rubentem
 Induitur pallam ; tortoque incingitur angue :
 Egrediturque domo. Luctus comitantur euntem,
 Et Pavor, et Terror, trepidoque Insania vultu. 165
 Limine constiterat : postes tremuisse feruntur
 Æolii ; pallorque fores infecit acernas :
 Solque locum fugit. Monstris exterrita conjux,
 Territus est Athamas : tectoque exire parabant.
 Obsttit infelix, aditumque obsedit, Erinnys : 170
 Nexasque vipereis distendens brachia nodis,
 Cæsariem excussit. Motæ sonuêre colubræ :

- Parsque jacens humeris, pars circum tempora lapsæ
Sibila dant, saniemque vomunt, linguasque coruscant.
- Inde duos mediis abrumpit crinibus angues ; 175
Pestiferâque manu raptos immisit. At illi
Inoösque sinus Athamanteosque pererrant ;
Inspirantque graves animas : nec vulnera membris
Ulla ferunt : mens est, quæ diros sentiat ictus.
Attulerat secum liquidi quoque monstra veneni, 180
Oris Cerberei spumas, et virus Echidnæ ;
Erroresque vagos, cæcæque oblivia mentis,
Et scelus, et lacrymas, rabiemque, et cædis amorem ;
Omnia trita simul : quæ, sanguine mista recenti,
Coxerat ære cavo, viridi versata cicutâ. 185
Dumque pavent illi ; vertit furiale venenum
Pectus in amborum, præcordiaque intima movit.
Tum face jactatâ per eundem sæpius orbem,
Consequitur motos velociter ignibus ignes.
Sic victrix, jussique potens, ad inania magni 190
Regna reddit Ditis : sumptumque recingitur anguem.
Protinus Æolides mediâ furibundus in aulâ
Clamat, ‘Iö, comites, his retia tendite silvis :
Hic modò cum geminâ visa est mihi prole leæna.’
Utque feræ, sequitur vestigia conjugis amens : 195
Deque sinu matris ridentem, et parva Learchum
Brachia tendentem, rapit, et bis terque per auras
More rotat fundæ : rigidoque infantia saxo
Discutit ossa ferox. Tum denique concita mater,
(Seu dolor hoc fecit, seu sparsi causa veneni ;) 200
Exululat ; passisque fugit malè sana capillis :
Teque ferens parvum nudis, Melicerta, lacertis,
‘Evoe, Bacche,’ sonat. Bacchi sub nomine Juno
Risit : et, ‘Hos usus præstet tibi,’ dixit, ‘alumnus.’

- Imminet æquoribus scopulus. Pars ima cavatur 205
 Fluctibus, et tectas defendit ab imbris undas :
 Summa riget, frontemque in apertum porrigit æquor.
 Occupat hunc (vires insania fecerat) Ino :
 Seque super pontum, nullo tardata timore,
 Mittit, onusque suum. Percussa recanduit unda. 210
- At Venus immeritæ neptis miserata labores,
 Sic patruo blandita suo est : 'O numen aquarum,
 Proxima cui cœlo cessit, Neptune potestas ;
 Magna quidem posco : sed tu miserere meorum,
 Jactari quos cernis in Ionio immenso : 215
 Et dñs adde tuis. Aliqua et mihi gratia ponto est :
 Si tamen in dio quondam concreta profundo,
 Spuma fui, Grajumque manet mihi nomen ab illâ.'
 Adhuit oranti Neptunus ; et abstulit illis,
 Quod mortale fuit ; majestatemque verendam 220
 Imposuit ; nomenque simul faciemque novavit :
 Leucotheëque deum cum matre Palæmona dixit.

CADMUS ET HERMIONE IN SERPENTES MUTATI.

v. 562.

- Nescit Agenorides natam parvumque nepotem
 Æquoris esse deos. Luctu serieque malorum
 Vinctus, et ostentis, quæ plurima viderat, exit 225
 Conditor urbe suâ ; tanquam fortuna locorum,
 Non sua se premeret : longisque erratibus actus
 Contigit Illyricos profugâ cum conjugè fines.
 Jamque malis annisque graves, dum prima retractant
 Fata domûs, releguntque suos sermone labores ; 230
 'Num sacer ille meâ trajectus cuspide serpens,'

- Cadmus ait, ‘ fuerit ; tum, cùm Sidone profectus
 Vipereos sparsi per humum, nova semina, dentes ?
 Quem si cura deûm tam certâ vindicat irâ,
 Ipse precor serpens in longani porrigar alvum.’ 235
- Dixit: et, ut serpens, in longam tenditur alvum ;
 Duratæque cuti squamas increscere sentit,
 Nigraque cæruleis variari corpora guttis :
 In pectusque cadit pronus : commissaque in unum
 Paulatim tereti sinuantur acumine crura. 240
- Brachia jam restant : quæ restant, brachia tendit ;
 Et lacrymis per adhuc humana fluentibus ora,
 ‘ Accede, o conjux, accede, miserrima,’ dixit :
 ‘ Dumque aliquid superest de me, me tange, manumque
 Accipe, dum manus est ; dum non totum occupat anguis.’
 Ille quidem vult plura loqui : sed lingua repente 246
- In partes est fissa duas. Nec verba volenti
 Sufficiunt : quotiesque aliquos parat edere questus,
 Sibilat : hanc illi vocem Natura relinquit.
- Nuda manu feriens, exclamat, pectora, conjux, 250
 ‘ Cadme, mane : teque his, infelix, exue monstris.
 Cadme, quid hoc ? ubi pes ? ubi sunt humerique ma-
 nusque ?
- Et color, et facies, et, dum loquor, omnia ? Cur non
 Me quoque, cœlestes, in eandem vertitis anguem ?’
- Dixerat. Ille suæ lambebat conjugis ora : 255
- Inque sinus caros, veluti cognosceret, ibat ;
 Et dabat amplexus ; adsuetaque colla petebat.
 Quisquis adest (aderant comites) terretur. At illos
 Lubrica permulcent cristati colla dracones,
 Et subitò duo sunt ; junctoque volumine serpunt ; 260
 Donec in appositi nemoris subière latebras.

Nunc quoque nec fugiunt hominem, nec vulnere lœdunt:
Quidque priùs fuerint, placidi meminere dracones.

ATLAS IN MONTEM MUTATUS.

v. 620.

- | | |
|---|-----|
| Inde per immensum ventis discordibus actsu | |
| Nunc huc, nunc illuc, exemplo nubis aquosæ, | 265 |
| Fertur, et ex alto seductas æthere longè | |
| Despectat terras; totumque supervolat orbem. | |
| Ter gelidas Arctos, ter Cancri brachia vedit: | |
| Sæpe sub occasus, sæpe est ablatus in ortus. | |
| Jamque cadente die, veritus se credere nocti, | 270 |
| Constitit Hesperio, regnis Atlantis, in orbe; | |
| Exiguamque petit requiem, dum Lucifer ignes | |
| Evocet Auroræ, currus Aurora diurnos. | |
| Hic hominum cunctos ingenti corpore præstans | |
| Japetionides Atlas fuit. Ultima tellus | 275 |
| Rege sub hoc, et pontus erat, qui solis anhelis | |
| Æquora subdit equis, et fessos excipit axes. | |
| Mille greges illi, totidemque armenta per herbas | |
| Errabant: et humum vicinia nulla premebant. | |
| Arboreæ frondes, auro radiante virentes, | 280 |
| Ex auro ramos, ex auro poma tegebant. | |
| ‘Hospes,’ ait Perseus illi; ‘seu gloria tangit | |
| Te generis magni; generis mihi Jupiter auctor: | |
| Sive es mirator rerum; mirabere nostras. | |
| Hospitium requiemque peto.’ Memor ille vetustæ | 285 |
| Sortis erat: (Themis hanc dederat Parnassia sortem) | |
| ‘Tempus, Atla, veniet, tua quo spoliabitur auro | |
| Arbor: et hunc prædæ titulum Jove natus habebit.’ | |
| Id metuens, solidis pomaria clauerat Atlas | |

- Mœnibus, et vasto dederat servanda draconi : 290
 Arcebaturque suis externos finibus omnes.
 Huic quoque, 'Vade procul, ne longè gloria rerum,
 Quas mentiris,' ait, 'longè tibi Jupiter absit.'
 Vimque minis addit : foribusque expellere tentat
 Cunctantem, et placidis miscentem fortia dictis. 295
 Viribus inferior, (quis enim par esset Atlanti
 Viribus?) 'At quoniam parvi tibi gratia nostra est ;
 Accipe munus,' ait; lœvâque a parte Medusæ
 Ipse retroversus squallentia prodidit ora.
 Quantus erat, mons factus Atlas. Jam barba comæque
 In silvas abeunt : juga sunt humerique manusque. 301
 Quod caput antè fuit, summo est in monte cacumen.
 Ossa lapis fiunt. Tum partes auctus in omnes
 Crevit in immensum, (sic dī statuistis) et omne
 Cum tot sideribus cœlum requievit in illo. 305

PERSEOS ET ANDROMEDÆ NUPTIÆ.

v. 662.

- Clauserat Hippotades æterno carcere ventos :
 Admonitorque operum cœlo clarissimus alto
 Lucifer ortus erat. Pennis ligat ille resumptis
 Parte ab utrâque pedes ; teloque adcingitur unco :
 Et liquidum motis talaribus aëra findit. 310
 Gentibus innumeris circùmque infrâque relictis,
 Æthiopum populos, Cepheïa conspicit arva.
 Illîc immeritam maternæ pendere linguae
 Andromedan pœnas immitis jusserset Ammon.
 Quam simul ad duras religatam brachia cautes 315
 Vedit Abantiades ; ait, 'O non digna catenis,

- Pande requirenti nomen terræque tuumque ;
 Et cur vincla geras.' Primò silet illa : nec audet
 Appellare virum virgo : manibusque modestos
 Celâsset vultus ; si non religata fuisset. 320
- Lumina, quod potuit, lacrymis implevit obortis.
 Sæpius instanti, sua ne delicta fateri
 Nolle videretur, nomen terræque suumque,
 Quantaque maternæ fuerit fiducia formæ,
 Indicat. Et, nōndum memoratis omnibus, unda 325
 Insonuit : veniensque immenso bellua ponto
 Eminet, et latum sub pectore possidet æquor.
 Conclamat virgo : genitor lugubris, et amens
 Mater adest ; ambo miseri, sed justiùs illa.
 Nec secum auxilium, sed dignos tempore fletus, 330
 Plangoremque ferunt : vincitoque in corpore adhærent.
 Cùm sic hospes ait : 'Lacrymarum longa manere
 Tempora vos poterunt : ad opem brevis hora ferendam
 est.
- Hanc ego si peterem Perseus Jove natus, et ille
 Gorgonis anguicomæ Perseus superator, et alis 335
 Æthereas ausus jactatis ire per auras ;
 Præferrer cunctis certè gener. Addere tantis
 Dotibus et meritum (faveant modò numina) tento.
 Ut mea sit, servata meâ virtute, paciscor.'
- Accipiunt legem, (quis enim dubitaret ?) et orant, 340
 Promittuntque supèr regnum dotale, parentes.
 Ecce velut navis, præfixo concita rostro,
 Sulcat aquas, juvenum sudantibus acta lacertis ;
 Sic fera, dimotis impulsu pectoris undis,
 Tantum aberat scopulis, quantum Balearica torto 345
 Funda potest plumbo medii transmittere cœli :
 Cùm subitò juvenis, pedibus tellure repulsâ,

- Arduus in nubes abiit. Ut in æquore summo
Umbra viri visa est, visam fera sævit in umbram.
Utque Jovis præpes, vacuo cùm vidi in arvo 350
Præbentem Phœbo liventia terga draconem,
Occupat aversum: neu sæva retorqueat ora,
Squamigeris avidos figit cervicibus unguis:
Sic celeri fissum præpes per inane volatu
Terga feræ pressit: dextroque frementis in armo 355
Inachides ferrum curvo tenus abdidit hamo.
Vulnere læsa gravi, modò se sublimis in auras
Attollit: modò subdit aquis: modò more ferocis
Versat apri, quem turba canum circumsona terret.
Ille avidos morsus velocibus effugit alis: 360
Quâque patent, nunc terga cavis super obsita conchis,
Nunc laterum costas, nunc quâ tenuissima cauda
Desinit in piscem, falcato vulnerat ense.
Bellua pœnicoe mistos cum sanguine fluctus
Ore vomit. Maduêre graves adspergine pennæ. 365
Nec bibulis ultrà Perseus talaribus ausus
Credere; conspexit scopulum: qui vertice summo
Stantibus exit aquis; operitur ab æquore moto.
Nixus eo, rupisque tenens juga prima sinistrâ,
Ter quater exegit repetita per ilia ferrum. 370
Littora cum plausu clamor superasque deorum
Implevère domos. Gaudent, generumque salutant,
Auxiliumque, domûs servatoremque fatentur
Cassiope, Cepheusque pater. Resoluta catenis
Incedit virgo, pretiumque et causa laboris.. 375
Dîs tribus ille focos totidem de cespite ponit;
Lævum Mercurio, dextrum tibi, bellica virgo;
Ara Jovis media est. Mactatur vacca Minervæ,
Alipedi vitulus: taurus tibi, summe deorum.

Protinus Andromedan, et tanti præmia facti Indotata rapit. Tædas Hymenæus Amorque Præcutiunt: largis satiantur odoribus ignes: Sertaque dependent tectis: lotique, lyræque, Tibiaque, et cantus, amini felicia læti Argumenta, sonant; reseratis aurea valvis Atria tota patent, pulchroque instructa paratu Cephenis proceres ineunt convivia regis.	380
	385

Postquam epulis functi generosi munere Bacchi Diffudere animos; cultusque habitusque locorum Quærit Abantiades: quærenti protinus unus [Narrat Lyncides, moresque, habitusque virorum.] Quæ simul edocuit, 'Nunc, o fortissime,' dixit, 'Fare precor, Perseu, quantâ virtute, quibusque Artibus abstuleris crinita draconibus ora.'	390
Narrat Agenorides, gelido sub Atlante jacentem Esse locum, solidæ tutum munimine molis: Cujus in introitu geminas habitasse sorores Phorcydas, unius partitas luminis usum: Id se solerti furtim, dum traditur, astu	395
Suppositâ cepisse manu: perque abdita longè, Deviaque, et silvis horrentia saxa fragosis, Gorgoneas tetigisse domos: passimque per agros, Perque vias vidisse hominum simulacra, ferarumque, In silicem ex ipsis visâ conversa Medusâ:	400
Se tamen horrendæ clypei, quod læva gerebat, Ære repercuesso formam adspexisse Medusæ: Dumque gravis somnus colubrasque ipsamque tenebat, Eripuisse caput collo: pennisque fugacem Pegason, et fratrem, matris de sanguine natos.	405

LIBER V.

PHINEUS ET SOCII IN SAXA MUTATI.

v. 1.

Dumque ea Cephenûm medio Danæeius heros
 Agmine commemorat ; fremitu regalia turbæ
 Atria complentur : nec conjugialia festa
 Qui canat, est clamor ; sed qui fera nunciet arma.
 Inque repentina convivia versa tumultus 5
 Adsimulare freto possis : quod sæva quietum
 Ventorum rabies motis exasperat undis.

Primus in his Phineus, belli temerarius auctor,
 Fraxineam quatiens æratæ cuspidis hastam ;
 'En,' ait, 'en adsum præceptæ conjugis ultor. 10
 Nec mihi te pennæ, nec falsum versus in aurum
 Jupiter, eripient.' Conanti mittere Cepheus,
 'Quid facis ?' exclamat : 'quæ te, germane, furentem
 Mens agit in facinus ? Meritisne hæc gratia tantis
 Redditur ? hâc vitam servatæ dote rependis ? 15
 Quam tibi non Perseus, vèrum si quæris, ademit,
 Sed grave Nereïdum numen, sed corniger Ammon,
 Sed quæ visceribus veniebat belua ponto
 Exsaturanda meis. Illo tibi tempore rapta est,
 Quo peritura fuit. Nisi si, crudelis, id ipsum 20
 Exigis, ut pereat : luctuque levabere nostro.
 Scilicet haud satis est, quòd, te spectante, revincta est ;
 Et nullam quòd opem patruus sponsusve tulisti :
 Insuper, a quoquam quòd sit servata, dolebis ;

- Præmiaque eripies? quæ si tibi magna videntur; 25
 Ex illis scopolis, ubi erant affixa, petisses:
 Nunc sine, qui petiit, per quem non orba senectus,
 Ferre, quod et meritis et voce est pactus: eumque
 Non tibi, sed certæ prælatum intellige morti.
 Ille nihil contrâ: sed et hunc, et Persea vultu 30
 Alterno spectans, petat hunc ignorat, an illum.
 Cunctatusque brevi, contortam viribus hastam,
 Quantas ira dabat, nequicquam in Persea misit.
 Ut stetit illa toro; stratis tum denique Perseus
 Exsiluit: teloque ferox inimica remisso 35
 Pectora rupisset; nisi post altaria Phineus
 Isset: et (indignum) scelerato profuit ara.
 Fronte tamen Rhœti non irrita cuspis adhæsit.
 Qui postquam cecidit, ferrumque ex osse revulsum est,
 Palpitat, et positas adspergit sanguine mensas. 40
 Tum verò indomitas ardescit vulgus in iras,
 Telaque conjiciunt: et sunt, qui Cephea dicant
 Cum genero debere mori. Sed limine tecti
 Exierat Cepheus; testatus jusque, fidemque,
 Hospitiique deos, ea, se prohibente, moveri. 45
 Bellica Pallas adest, et protegit ægide fratrem:
 Datque animos. Erat Indus Athis, quem, flumine Gange
 Edita, Limnate vitreis peperisse sub antris
 Creditur, egregius formâ: quam divite cultu
 Augebat, bis adhuc octonis integer annis; 50
 Inductus chlamydem Tyriam, quam limbis obibat
 Aureus: ornabant aurata monilia collum,
 Et madidos myrrhâ curvum crinale capillos.
 Ille quidem jaculo quamvis distantia misso
 Figere doctus erat; sed tendere doctior arcus. 55
 Tum quoque lenta manu flectentem cornua Perseus

Stipite, qui mediâ positus sumabat in aulâ,
 Perculit; et fractis confudit in ossibus ora.
 Hunc ubi laudatos jactantem in sanguine vultus
 Assyrius vidit Lycabas, junctissimus illi 60
 Et comes, et veri non dissimulator amoris;
 Postquam exhalantem sub acerbo vulnere vitam
 Deploravit Athin; quos ille tetenderat, arcus
 Adripit; et, ‘Mecum tibi sint certamina,’ dixit:
 ‘Nec longum pueri fato lætabere; quo plus 65
 Invidiæ, quam laudis, habes.’ Hæc omnia nondum
 Dixerat: emicuit nervo penetrabile telum:
 Vitatumque, tamen sinuosâ veste pependit.
 Vertit in hunc harpen, spectatam cæde Medusæ,
 Acrisioniades, adigitque in pectus. At ille 70
 Jam moriens, oculis sub nocte natantibus atrâ,
 Circumspexit Athin: seque adclinavit in illum:
 Et tulit ad manes junctæ solatia mortis.
 Nec Phineus ausus concurrere cominus hosti,
 Intorquet jaculum: quod detulit error in Idan, 75
 Expertem frustrâ belli, et neutra arma secutum.
 Ille tuens oculis immitem Phinea torvis,
 ‘Quandoquidem in partes,’ ait, ‘abstrahor, accipe, Phineu,
 Quem fecisti hostem, pensaque hoc vulnere vulnus.’
 Jamque remissurus tractum de corpore telum 80
 Sanguine defectos cecidit collapsus in artus.
 Hic quoque Cephenum post regem primus Odites
 Ense jacet Clymeni: Protenora perculit Hypseus:
 Hypsea Lyncides. Fuit et grandævus in illis
 Emathion, æqui cultor, timidusque deorum:
 Quem quoniam prohibent anni bellare, loquendo
 Pugnat; et incessit, scelerataque devovet arma.
 Huic Chromis amplexo tremulis altaria palmis 85

- Demetit ense caput ; quod protinus incidit ar.e : 85
 Atque ibi semanimi verba exsecrantia linguâ 90
 Edidit, et medios animam exspiravit in ignes.
 Plus tamen exhausto superest : namque omnibus unum
 Opprimere est animus. Conjurata undique pugnant
 Agmina pro causâ, meritum impugnante fidemque.
 Hâc pro parte sacer fruстрâ pius, et nova conjux, 95
 Cum genitrice, favent ; ululatuque atria complent.
 Sed sonus armorum superat, gemitusque cadentîm :
 Pollutosque semel multo Bellona Penates
 Sanguine perfundit ; renovataque prœlia miscet.
 Circueunt unum Phineus, et mille secuti 100
 Phinea. Tela volant hibernâ grandine plura
 Præter utrumque latus, præterque et lumen et aures.
 Applicat hinc humeros ad magnæ saxa columnæ :
 Tutaque terga gerens, adversaque in agmina versus,
 Sustinet instantes. Instabant parte sinistrâ 105
 Chaonius Molpeus, dextrâ Nabathæus Ethemon.
 Tigris ut, auditis diversâ valle duorum
 Exstimulata fame mugitibus armentorum,
 Nescit utrò potiùs ruat ; et ruere ardet utròque :
 Sic dubius Perseus, dextrâ lævâne feratur, 110
 Molpea trajecti submovit vulnere cruris ;
 Contentusque fugâ est. Neque enim dat tempus Ethe-
 mon ;
 Sed furiit : et, cupiens alto dare vulnera collo,
 Non circumspectis exactum viribus ensem
 Fregit : et extremâ percussæ parte columnæ 115
 Lamina dissiluit ; dominique in gutture fixa est.
 Non tamen ad letum causas sat's illa valentes
 Plaga dedit. Trepidum Perseus, et inermia fruстрâ
 Brachia tendentem Cyllenide confudit harpe.

- Verum ubi virtutem turbæ succumbere vidit, 120
 ‘Auxilium,’ Perseus, ‘quoniam sic cogitis ipsi,’
 Dixit, ‘ab hoste petam; vultus avertite vestros,
 Si quis amicus adest.’ et Gorgonis extulit ora.
 ‘Quære alium, tua quem moveant miracula,’ dixit
 Thescelus: utque manu jaculum fatale parabat 125
 Mittere, in hoc hæsit signum de marmore gestu.
 Proximus huic Ampyx animi plenissima magni
 Pectora Lyncidæ gladio petit: inque petendo
 Dextera diriguit, nec citrè mota, nec ultrà.
 At Nileus, qui se genitum septemplice Nilo 130
 Ementitus erat, clypeo quoque flumina septem
 Argento partim, partim cælaverat auro,
 ‘Adspice,’ ait, ‘Perseu, nostræ primordia gentis:
 Magna feres tacitas solatia mortis ad umbras,
 A tanto cecidisse viro.’ Pars ultima vocis 135
 In medio suppressa sono est: adapertaque velle
 Ora loqui credas; nec sunt ea pervia verbis.
 Increpat hos, ‘Vitioque animi, non crinibus,’ inquit,
 ‘Gorgoneis torpetis,’ Eryx: ‘incurrite mecum;
 Et prosternite humi juvenem, magica arma moventem.’
 Incursurus erat; tenuit vestigia tellus: 141
 Immotusque silex, armataque mansit imago.
 Hi tamen ex merito poenam subière; sed unus
 Miles erat Persei, pro quo dum pugnat, Aconteus,
 Gorgone conspectâ saxo concrevit oborto. 145
 Quem ratus Astyages etiamnum vivere, longo
 Ense ferit: sonuit tinnitibus ensis acutis.
 Dum stupet Astyages, naturam traxit eandem:
 Marmoreoque manet vultus mirantis in ore.
 Nomina longa mora est mediâ de plebe virorum 150
 Dicere. Bis centum restabant corpora pugnæ:

Gorgone bis centum riguerunt corpora visâ.

Pœnitet injusti nunc denique Phinea belli.

Sed quid agat? Simulacra videt diversa figuris;

Agnoscitque suos: et nomine quemque vocatos 155

Poscit opem: credensque parum, sibi proxima tangit

Corpora: marmor erant. Avertitur; atque ita supplex,

Confessasque manus, obliquaque brachia tendens,

‘Vincis,’ ait, ‘Perseu: remove fera monstra; tuæque

Saxificos vultus, quæcumque ea, tolle Medusæ. 160

Tolle, precor. Non nos odium, regnive cupido

Compulit ad bellum: pro conjugè movimus arma.

Causa fuit meritis melior tua, tempore nostra.

Non cessisse piget. Nihil, o fortissime, præter

Hanc animam concede mihi: tua cætera sunto.’ 165

Talia dicenti, neque eum, quem voce rogabat,

Respicere audenti, ‘Quod,’ ait, ‘timidissime Phineu,

Et possum tribuisse, et magnum munus inertî est,

(Pone metum) tribuam: nullo violabere ferro.

Quin etiam mansura dabo monumenta per ævum; 170

Inque domo socii semper spectabere nostri.

Ut mea se sponsi soletur imagine conjux.’

Dixit: et in partem Phorcynida transtulit illam,

Ad quam se trepido Phineus obverterat ore.

Tum quoque conanti sua flectere lumina cervix 175

Diriguit, saxoque oculorum induruit humor.

Sed tamen os timidum, vultusque in marmore supplex,

Submissæque manus, faciesque obnoxia mansit.

PROSERPINA A PLUTONE RAPTA.

v. 341.

- Prima Ceres unco glebam dimovit aratro :
 Prima dedit fruges, alimentaque mitia terris : 180
 Prima dedit leges. Cereris sumus omnia munus.
 Illa canenda mihi est. Utinam modò dicere possem
 Carmina digna deæ ! certè dea carmine digna est.
- Vasta giganteis ingesta est insula membris
 Trinacris ; et magnis subjectum molibus urguet 185
 Ætherias ausum sperare Typhoëa sedes.
 Nititur ille quidem, pugnatque resurgere sæpe :
 Dextra sed Ausonio manus est subjecta Peloro :
 Læva, Pachyne, tibi ; Lilibæo crura premuntur :
 Degravat Ætna caput : sub quâ resupinus arenas 190
 Ejectat, flammamque fero vomit ore Typhoeus.
 Sæpe remoliri luctatur pondera terræ,
 Oppidaque, et magnos evolvere corpore montes.
 Inde tremit tellus : et rex pavet ipse silentûm.
 Ne pateat, latoque solum retegatur hiatu ; 195
 Immissusque dies trepidantes terreat umbras.
 Hanc metuens cladem tenebrosâ sede tyrannus
 Exierat : curruque atrorum vectus equorum
 Ambibat Siculæ cautus fundamina terræ,
 Postquam exploratum satis est loca nulla labare ; 200
 Depositique metus : videt hunc Erycinâ vagantem
 Monte suo residens, natumque amplexa volucrem ;
 ‘ Arma, manusque meæ, mea, nate, potentia,’ dixit,
 ‘ Illa, quibus superas omnes, cape tela, Cupido,
 Inque dei pectus celeres molire sagittas, 205

- Cui triplicis cessit fortuna novissima regni.
 Tu superos, ipsumque Jovem, tu numina ponti
 Victa domas, ipsumque, regit qui numina ponti.
 Tartara quid cessant? cur non matrisque tuumque
 Imperium profers? agitur pars tertia mundi. 210
 Et tamen in coelo, quæ jam patientia nostra est,
 Spernimur: ac mecum vires minuuntur Amoris.
 Pallada nonne vides, jaculatricemque Dianam,
 Abscessisse mihi? Cereris quoque filia virgo,
 Si patiemur, erit: nam spes affectat easdem. 215
 At tu, pro socio si qua est mea gratia regno,
 Junge deam patruo.' Dixit Venus. Ille pharetram
 Solvit: et arbitrio matris de mille sagittis
 Unam seposuit, sed quâ nec acutior ulla,
 Nec minus incerta est, nec quæ magis audiat arcum. 220
 Oppositoque genu curvavit flexible cornu:
 Inque cor hamatâ percussit arundine Ditem.
 Haud procul Hennæis lacus est a mœnibus altæ,
 Nomine Pergus, aquæ. Non illo plura Caÿstros
 Carmina cygnorum labentibus audit in undis. 225
 Silya coronat aquas, cingens latus omne; suisque
 Frondibus, ut velo, Phœbeos submovet ictus.
 Frigora dant rami, Tyrios humus humida flores.
 Perpetuum ver est. Quo dum Proserpina luco
 Ludit, et aut violas, aut candida lilia carpit; 230
 Dumque puellari studio calathosque sinumque
 Implet, et æquales certat superare legendo;
 Penè simul visa est, dilectaque, raptaque Diti:
 Usque adeò properatur amor. Dea territa mœsto
 Et matrem, et comites, sed matrem sæpius, ore 235
 Clamat: et, ut summâ vestem laniârat ab orâ,
 Collecti flores tunicis cecidere remissis.

Tantaque simplicitas puerilibus affuit annis,
Hæc quoque virginem movit jactura dolorem.

Raptor agit currus, et nomine quemque vocatos 240
Exhortatur equos: quorum per colla jubaſque
Excudit obscurâ tinctas ferrugine habenas.
Perque lacus altos, et orentia sulfure fertur
Stagna Palicorum, ruptâ ferventia terrâ:
Et qua Bacchiadæ, bimari gens orta Corintho. 245
Inter inæquales posuerunt mœnia portus.

Est medium Cyane, et Pisææ Arethusæ,
Quod coït angustis inclusum cornibus æquor.
Hic fuit, a cuius stagnum quoque nomine dictum est,
Inter Sicelidas Cyane celeberrima nymphas; 250
Agnovitque deum: ‘Nec longius ibitis,’ inquit:
‘Non potes invitæ Cereris gener esse: roganda,
Non rapienda fuit. Quòd si componere magnis
Parva mihi fas est; et me dilexit Anapis.
Exorata tamen, nec, ut hæc, exterrita nupsi,’ 255
Dixit: et, in partes diversas brachia tendens,
Obsttit. Haud ultrà tenuit Saturnius iram:
Terribilesque hortatus equos, in gurgitis ima
Contortum valido sceptrum regale lacerto
Condidit. Icta viam tellus in Tartara fecit,
Et pronos currus medio craterem recepit.

At Cyane, raptamque deam, contemptaque fontis
Jura sui mœrens, inconsolabile vulnus
Mente gerit tacitâ, lacrymisque absumitur omnis:
Et, quarum fuerat magnum modò numen, in illas 265
Extenuatur aquas. Molliri membra videres:
Ossa pati flexus: unguis posuisse rigorem:
Primaque de totâ tenuissima quæque liqueſcunt,
Cærulei crines, digitique, et crura, pedesque:

- Nam brevis in gelidas membris exilibus undas 270
 Transitus est. Post hæc tergumque, humerique, latusque,
 Pectoraque in tenues abeunt evanida rivos.
 Denique pro vivo vitiatas sanguine venas
 Lympha subit: restatque nihil, quod prendere possis.
 Interea pavidæ nequicquam filia matri 275
 Omnibus est terris, omni quæsita profundo.
 Illam non rutilis veniens Aurora capillis
 Cessantem vidit, non Hesperus: illa duabus
 Flammiferâ pinus manibus succendit ab Ætnâ;
 Perque pruinosa tulit irrequieta tenebras. 280
 Rursus, ut alma dies hebetârat sidera, natam
 Solis ad occasum, solis quærebat ab ortu.
 Fessa labore sitim collegerat; oraque nulli
 Colluerant fontes: cùm tectam stramine vidit
 Fortè casam; parvasque fores pulsavit: at inde 285
 Prodit anus; divamque videt; lymphamque roganti,
 Dulce dedit, tostâ quod coxerat antè polentâ.
 Dum bibit illa datum, duri puer oris et audax
 Constitit ante deam: risitque, avidamque vocavit.
 Offensa est: neque adhuc epotâ parte loquentem 290
 Cum liquido mistâ perfudit diva polentâ.
 Combibit os maculas; et, quâ modò brachia gessit,
 Crura gerit: cauda est mutatis addita membris:
 Inque brevem formam, ne sit vis magna nocendi,
 Contrahitur: parvâque minor mensura lacertâ est. 295
 Mirantem, flentemque, et tangere monstra parantem
 Fugit anum; latebramque petit: aptumque colori
 Nomen habet, variis stellatus corpora guttis.
 Quas dea per terras, et quas erraverit undas,
 Dicere longa mora est. Quærenti defuit orbis. 300
 Sicaniam repetit. Dumque omnia lustrat eundo;

- Venit et ad Cyanen : ea, ni mutata fuisset,
 Omnia narrâsset, sed et os et lingua volenti
 Dicere non aderant : nec, quo loqueretur, habebat.
 Signa tamen manifesta dedit : notamque parenti, 305
 Illo fortè loco delapsam, gurgite sacro
 Persephones zonam summis ostendit in undis.
 Quam simul agnovit, tanquam tum denique raptam
 Scisset, inornatos laniavit diva capillos :
 Et repetita suis percussit pectora palmis. 310
 Nec scit adhuc ubi sit : terras tamen increpat omnes ;
 Ingratasque vocat, nec frugum munere dignas.
 Trinacriam ante alias, in quâ vestigia damni
 Reperit. Ergo illîc sœvâ vertentia glebas
 Fregit aratra manu ; parilique irata colonos 315
 Ruricolasque boves leto dedit ; arvaque jussit
 Fallere depositum, vitiataque semina fecit.
 Fertilitas terræ, latum vulgata per orbem,
 Cassa jacet : primis segetes moriuntur in herbis :
 Et modò sol nimius, nimius modò corripit imber. 320
 Sideraque, ventique nocent : avidæque volucres
 Semina jacta legunt : lolium, tribulique fatigant
 Triticeas messes, et inexpugnabile gramen.
 Tùm caput Eleis Alpheias extulit undis :
 Rorantesque comas a fronte removit ad aures : 325
 Atque ait : ‘O toto quæsitæ virginis orbe,
 Et frugum genitrix, immensos siste labores :
 Neve tibi fidæ violenta irascere terræ.
 Terra nihil meruit : patuitque invita rapinæ.
 Nec sum pro patriâ supplex : huc hospita veni. 330
 Pisa mihi patria est ; et ab Elide ducimus ortum.
 Sicaniam peregrina colo : sed gratior omni
 Hæc mihi terra solo est. Hos nunc Arethusa penates,

- Hanc habeo sedem ; quam tu, mitissima, serva.
 Mota loco cur sim, tantique per æquoris undas 335
 Advehar Ortygiam, veniet narratibus hora
 Tempestiva meis ; cùm tu curisque levata,
 Et vultûs melioris eris. Mihi pervia tellus
 Præbet iter : subterque imas ablata cavernas
 Hic caput attollo, desuetaque sidera cerno. 340
 Ergo, dum Stygio sùb terris gurgite labor,
 Visa tua est oculis illic Proserpina nostris.
 Illa quidem tristis, nec adhuc interrita vultu ;
 Sed regina tamen, sed opaci maxima mundi ;
 Sed tamen inferni pollens matrona tyranni.' 345
- Mater ad auditas stupuit, ceu saxea, voces :
 Attonitæque diu similis fuit : utque dolore
 Pulsa gravi gravis est amentia ; curribus auras
 Exit in ætherias : ibi toto nubila vultu
 Ante Jovem passis stetit invidiosa capillis. 350
 ' Proque meo venio supplex tibi, Jupiter,' inquit,
 ' Sanguine, proque tuo. Si nulla est gratia matris ;
 Nata patrem moveat ; neu sit tibi cura, precamur,
 Vilior illius, quòd nostro est edita partu.
 En quæsita diu tandem mihi nata reperta est : 355
 Si reperire vocas, amittere certiùs ; aut si
 Scire ubi sit, reperire vocas. Quòd rapta, feremus ;
 Duimmodo reddat eam : neque enim prædone marito
 Filia digna tua est ; si jam mea filia digna est.'
 Jupiter exceptit : ' Commune est pignus onusque 360
 Nata mihi tecum : sed, si modò nomina rebus
 Addere vera placet, non hoc injuria factum,
 Verùm amor est : neque erit nobis gener ille pudori,
 Tu modò, diva, velis. Ut desint cætera ; quantum est
 Esse Jovis fratrem ! quid quòd nec cætera desunt, 365

Nec cedit nisi sorte mihi? - Sed tanta cupido
 Si tibi discidii; repetat Proserpina cœlum:
 Lege tamen certâ; si nullos contigit illîc
 Ore cibos: nam sic Parcarum fœdere cautum est.'

Dixerat. At Cereri certum est educere natam. 370

Non ita fata sinunt: quoniam jejunia virgo
 Solverat: et, cultis dum simplex errat in hortis,
 Pœniceum curvâ decerpserat arbore pomum:
 Sumptaque pallenti septem de cortice grana
 Presserat ore suo: solusque ex omnibus illud 375

Viderat Ascalaphus: quem quondam dicitur Orphne,
 Inter Avernales haud ignotissima nymphas,
 Ex Acheronte suo furvis peperisse sub antris.
 Vidit: et indicio redditum crudelis ademit.

Ingemuit regina Erebi; testemque profanam 380
 Fecit avem: sparsumque caput Phlegethontide lymphâ
 In rostrum, et plumas, et grandia lumina vertit.
 Ille sibi ablatus fulvis amicitur ab alis;
 Inque caput crescit; longosque reflectitur unguis;
 Vixque movet natas per inertia brachia pennas; 385
 Fœdaque fit volucris, venturi nuntia luctûs,
 Ignavus bubo, dirum mortalibus omen.

At medius fratrisque sui mœstæque sororis
 Jupiter ex æquo volventem dividit annum.
 Nunc dea, regnorum numen commune duorum, 390
 Cum matre est totidem, totidem cum conjugé menses.
 Vertitur extemplo facies, et mentis, et oris:
 Nam, modò quæ poterat Diti quoque mœsta videri,
 Læta deæ frons est: ut sol, qui tectus aquosis
 Nubibus antè fuit, victis ubi nubibus exit. 395

LIBER VI.

NIOBE IN STATUAM MUTATA.

v. 148.

Ante suos Niobe thalamos cognoverat illam,
 Tum cùm Mæoniam virgo Sipylumque colebat.
 Nec tamen admonita est poenâ popularis Arachnes
 Cedere cœlitibus, verbisque minoribus uti.
 Multa dabant animos. Sed enim nec conjugis artes, 5
 Nec genus amborum, magnique potentia regni,
 Sic placuere illi, quamvis ea cuncta placebant,
 Ut suâ progenies: et felicissima matrum
 Dicta foret Niobe, si non sibi visa fuisse.
 Nam sata Tiresiâ, venturi præscia, Manto 10
 Per medias fuerat, divino concita motu,
 Vaticinata vias: ‘Ismenides, ite frequentes,
 Et date Latonæ, Latonigenisque duobus,
 Cum prece thura piâ: lauroque innectite crinem.
 Ore meo Latona jubet.’ Paretur: et omnes 15
 Thebaïdes jussis sua tempora frondibus ornant:
 Thuraque dant sanctis et verba precantia, flammis.
 Ecce venit comitum Niobe celeberrima turbâ,
 Vestibus intexto Phrygiis spectabilis auro:
 Et, quantum ira sinit, formosa: movensque decoro 20
 Cum capite immissos humerum per utrumque capillos
 Constitit: utque oculos circumtulit alta superbos;
 ‘Quis furor auditos,’ inquit, ‘præponere visis
 Cœlestes? aut cur colitur Latona per aras;
 Numen adhuc sine thure meum est? Mihi Tantalus auctor,

- Cuí lícuit soli superorum tangere mensas. 26
 Pleiadum soror est genitrix mihi: maximus Atlas
 Est avus, ætherium qui fert cervicibus axem:
 Jupiter alter avus: socero quoque glorior illo.
 Me gentes metuunt Phrygiæ: me regia Cadmi 30
 Sub dominâ est: fidibusque mei commissa mariti
 Mœnia cum populis a meque viroque reguntur.
 In quamcunque domûs adverto lumina partem,
 Immensæ spectantur opes. Accedit eòdem
 Digna dæ facies. Huc natas adjice septem, 35
 Et totidem juvenes; et mox generosque nurusque.
 Quærite nunc, habeat quam nostra supérbia causam:
 Nescio quoque audete satam Titanida Cæo
 Latonam præferre mihi; cui maxima quondam
 Exiguam sedem parituræ terra negavit. 40
 Nec cœlo, nec humo, nec aquis dea vestra recepta est.
 Exsul erat mundi; donec miserata vagantem,
 ‘Hospita tu terris erras, ego,’ dixit, ‘in undis,
 Instabilemque locum Delos dedit. Illa duobus
 Facta parens: uteri pars est hæc septima nostri. 45
 Sum felix: quis enim neget hoc? felixque manebo.
 Hoc quoque quis dubitet? tutum me copia fecit.
 Major sum, quàm cui possit Fortuna nocere.
 Multaque ut eripiat; multò mihi plura relinquet.
 Excessêre metum mea jam bona. Fingite demi 50
 Huic aliquid populo natorum posse meorum;
 Non tamen ad numerum redigar spoliata duorum
 Latonæ: turbâ quo quantum distat ab orbâ?
 Ite sacris, properate sacris; laurumque capillis
 Ponite.” Deponunt; infectaque sacra relinquunt 55
 Quodque licet, tacito venerantur murmure numen.
 Indignata dea est: summoque in vertice Cynthi

- Talibus est dictis geminâ cum prole locuta :
 ‘En ego vestra parens, vobis animosa creatis,
 Et nisi Junoni, nulli cessura dearum, 60
 An dea sim, dubitor : perque omnia sæcula cultis
 Arceor, o nati, nisi vos succurritis, aris.
 Nec dolor hic solus : diro convicia facto
 Tantalis adjecit : vosque est postponere natis
 Ausa suis : et me (quod in ipsam recidat) orbam 65
 Dixit ; et exhibuit linguam scelerata paternam.’
 Adjectura preces erat his Latona relatis :
 ‘Desine,’ Phœbus ait, ‘(pœnæ mora longa) querelas.’
 Dixit idem Phœbe : celerique per aëra lapsu
 Contigerant tecti Cadmeïda nubibus arcem. 70
- Planus erat, latèque patens prope mœnia campus,
 Adsidiuis pulsatus equis ; ubi turba rotarum,
 Duraque mollierant subjectas ungula glebas.
 Pars ibi de septem genitis Amphione fortis
 Conscendunt in equos, Tyrioque rubentia fuco 75
 Terga premunt ; auroque graves moderantur habenas.
 E quibus Ismenos, qui matri sarcina quondam
 Prima suæ fuerat, dum certum flectit in orbem
 Quadrupedes cursus, spumantiaque ora coërcet ;
 ‘Hei mihi !’ conclamat ; medioque in pectore fixus 80
 Tela gerit, frænisque manu moriente remissis
 In latus a dextro paulatim defluit armo.
 Proximus, auditio sonitu per inane pharetræ,
 Fræna dabat Sipylus : veluti cùm præscius imbris
 Nube fugit visâ, pendentiaque undique rector 85
 Carbasa deducit, ne quâ levis effluat aura.
 Fræna dabat. Dantem non evitabile telum
 Consequitur : summâque tremens cervice sagitta
 Hæsit ; et exstabat nudum de gutture ferrum.

- Ille, ut erat pronus, per colla admissa jubasque
Volvitur; et calido tellurem sanguine fœdat. 90
- Phædimus infelix, et aviti nominis hæres
Tantalus, ut solito finem imposuere labori,
Transierant ad opus nitidæ juvenile palæstræ:
Et jam contulerant arcto luctantia nexu 95
- Pectora pectoribus; cùm tento concita cornu,
Sicut erant juncti, trajecit utrumque sagitta.
Ingemuere simul; simul incurvata dolore
Membra solo posuere; simul suprema jacentes
Lumina versarunt; animam simul exhalarunt. 100
- Adspicit Alphenor, laniataque pectora plangens
Advolat, ut gelidos complexibus allevet artus:
Inque pio cadit officio: nam Delius illi
Intima satifero rumpit præcordia ferro.
- Quod simul eductum, pars est pulmonis in hamis
Eruta: cumque animâ crux est effusus in auras. 105
- At non intonsum simplex Damasichthona vulnus
Afficit. Ictus erat, quâ crus esse incipit, et quâ
Mollia nervosus facit internodia poples.
- Dumque manu tentat trahere exitiabile telum, 110
- Altera per jugulum pennis tenus acta sagitta est.
Expulit hanc sanguis: seque ejaculatus in altum
Emicat, et longè terebratâ prosilit aurâ.
- Ultimus Ilioneus non profectura precando
Brachia sustulerat: 'Dique o communiter omnes,' 115
- Dixerat; (ignarus non omnes esse rogandos)
'Parcite.' Motus erat, cùm jam revocabile telum
Non fuit, Arcitenens: minimo tamen occidit ille
Vulnere; non altâ percusso corde sagittâ.
- Fama mali, populique dolor, lacrymæque suorum 120
- Tam subitæ matrem certam fecere ruinæ,

Mirantem potuisse ; irascentemque quòd ausi
 Hoc essent superi, quòd tantum juris haberent.
 Nam pater Amphion, ferro per pectus adacto,
 Finierat moriens pariter cum luce dolorem.

125

Heu quantum hæc Niobe Niobe distabat ab illâ,
 Quæ modò Latois populum submoverat aris,
 Et medium tulerat gressus resupina per urbem,
 Invidiosa suis ; at nunc miseranda vel hosti !
 Corporibus gelidis incumbit ; et ordine nullo
 Oscula dispensat natos suprema per omnes.

A quibus ad cœlum liventia brachia tendens,
 ‘Pascere, crudelis, nostro, Latona, dolore ;
 Pascere,’ ait ; ‘satiaque meo tua pectora luctu :
 [Corque ferum satia,’ dixit : ‘per funera septem] 135
 Efferor: exulta ; victrixque inimica triumpha.
 Cur autem victrix ? miseræ mihi plura supersunt,
 Quam tibi felici : post tot quoque funera vinco.’

Dixerat : insonuit contento nervus ab arcu :
 Qui, præter Nioben unam, conterruit omnes. 140

Illa malo est audax. Stabant cum vestibus atris
 Ante toros fratrum demisso crine sorores.

E quibus una, trahens hærentia viscere tela,
 Imposito fratri, moribunda relanguit ore.

Altera, solari miseram conata parentem, 145
 Conticuit subitò, duplicataque vulnere cæco est.
 [Oraque non pressit, nisi postquam spiritus exit.]

Hæc frustrà fugiens collabitur ; illa sorori
 Immoritur : latet hæc ; illam trepidare videres.
 Sexque datis leto, diversaque vulnera passis,

Ultima restabat : quam toto corpore mater,
 Totâ veste tegens, ‘Unam, minimamque relinque ;
 De multis minimam posco,’ clamavit, ‘et unam.’ 150

Dumque rogat ; pro quâ rogat, occidit. Orba resedit
 Exanimis inter natos, natasque, virumque : 155
 Dirigitque malis. Nulos movet aura capillos.
 In vultu color est sine sanguine : lumina mœstis
 Stant immota genis : nihil est in imagine vivi.
 Ipsa quoque interiùs cum duro lingua palato
 Congelat, et venæ desistunt posse moveri. 160
 Nec flecti cervix, nec brachia reddere gestus,
 Nec pes ire potest : intra quoque viscera saxum est.
 Flet tamen, et validi circumdata turbine venti
 In patriam rapta est : ubi fixa cacumine montis
 Liquitur, et lacrymas etiamnum marmora manant. 165

TEREUS, PROCNE, PHILOMELA, IN AVES MUTATI.

v. 620.

Ad matrem veniebat Itys. Quid possit, ab illo
 Admonita est : oculisque tuens immitibus, ‘Ah quâm
 Es similis patri !’ dixit. Nec plura locuta,
 Triste parat facinus ; tacitâque exæstuat irâ.

Ut tamen accessit natus, matrique salutem 170
 Attulit, et parvis adduxit colla lacertis,
 Mixtaque blanditiis puerilibus oscula junxit ;
 Mota quidem est genitrix ; infractaque constitit ira :
 Invitique oculi lacrymis maduère coactis.
 Sed simul ex nimiâ matrem pietate labare 175
 Sensit, ab hoc iterum est ad vultus versa sororis ;
 Inque vicem spectans ambos, ‘Cur admovet,’ inquit,
 ‘Alter blanditias ; raptâ silet altera linguâ ?
 Quam vocat hic matrem, cur non vocat illa sororem ?

- Cui sis nupta vide, Pandione nata, marito. 180
 Degeneras: scelus est pietas in conjugē Tereo.
 Nec mora; traxit Ityn, veluti Gaṇgeticā cervæ
 Lactentem fœtum per silvas tigris opacas.
 Utque domūs altæ partem tenuère remotam;
 Tendentemque manus, et jam sua fata videntem. 185
 ‘Eia,’ et jam, ‘mater,’ clamantem, et colla petentem
 Ense ferit Procne, lateri quā pectus adhæret:
 Nec vultum avertit. Satis illi ad fata vel unum
 Vulnus erat; jugulum ferro Philomela resolvit.
 Vivaque adhuc, animæque aliquid retinentia membra 190
 Dilaniant. Pars inde cavis exsultat aēnis:
 Pars verubus stridet: manant penetralia tabo.
 His adhibet conjux ignarum Terea mensis:
 Et patrii moris sacrum mentita, quod uni
 Fas sit adire viro, comites famulosque removit. 195
 Inde, sedens solio, Tereus, sublimis avito,
 Vescitur: inque suam sua viscera congerit alvum.
 Tantaque nox animi est, ‘Ityn huc arcessite,’ dixit.
 Dissimulare nequit crudelia gaudia Procne;
 Jamque suæ cupiens exsistere nuntia cladis; 200
 ‘Intus habes, quod poscis,’ ait. Circumspicit ille,
 Atque ubi sit quærerit. Quærenti, iterumque vocanti,
 Sicut erat sparsis furiali cæde capillis,
 Prosiliit, Ityosque caput Philomela cruentum
 Misit in ora patris: nec tempore maluit ullo 205
 Posse loqui, et meritis testari gaudia dictis.
 Thracius ingenti mensas clamore repellit,
 Vipereasque ciet Stygiâ de valle sorores:
 Et modò, si possit, reserato pectore ðiras
 Egerere inde dapes, demersaque viscera gestit: 210
 Flet modò, seque vocat bustum miserabile nati:

Nunc sequitur nudo genitas Pandione ferro.
 Corpora Cecropidum pennis pendere putares ;
 Pendebant pennis. Quarum petit altera silvas ;
 Altera tecta subit. Neque adhuc de pectore cædis 215
 Effluxèrē notæ, signataque sanguine pluma est.
 Ille dolore suo, pœnæque cupidine velox,
 Vertitur in volucrem, cui stant in vertice cristæ :
 Prominet immodicum pro longâ cuspide rostrum.
 Nomen Epopæ volucri : facies armata videtur. 220
 Hic dolor ante diem, longæque extrema senectæ
 Tempora, Tartareas Pandiona misit ad umbras.

LIBER VII.

JASON ET MEDEA.

v. 1.

JAMQUE fretum Minyæ Pagasæâ puppe secabant,
 Multaque perpessi claro sub Iâsone, tandem
 Contigerant rapidas limosi Phasidos undas.
 Dumque adeunt regem, Phryxeaque vellera poseunt ;
 Lexque datur numeris magnorum horrenda laborum ; 5
 Concipit interea validos Æetias ignes.
 Postera depulerat stellas Aurora micantes :
 Conveniunt populi sacrum Mavortis in arvum ;
 Consistuntque jugis. Medio rex ipse resedit
 Agmine purpureus, sceptroque insignis eburno. 10
 Ecce adamanteis Vulcanum naribus efflant
 Æripedes tauri : tactæque vaporibus herbæ
 Ardent. Utque solent pleni resonare camini,

- Aut ubi terrenâ silices fornace soluti
 Concipiunt ignem liquidarum adspergine aquarum : 15
 Pectora sic intus clausas volventia flamas,
 Gutturaque usta sonant. Tamen illis Æsone natus
 Obvius it. Vertere truces venientis ad ora
 Terribiles vultus, præfixaque cornua ferro ;
 Pulvereumque solum pede pulsavere bisulco ; 20
 Fumificisque locum mugitibus implevere.
 Diriguere metu Minyæ. Subit ille ; nec ignes
 Sentit anhelatos, (tantum medicamina possunt)
 Pendulaque audaci mulcet palearia dextrâ :
 Suppositosque jugo pondus grave cogit aratri
 Ducere, et insuetum ferro proscindere campum.
 Mirantur Colchi : Minyæ clamoribus implent,
 Adjiciuntque animos. Galeâ tum sumit aenâ
 Vipereos dentes ; et aratos spargit in agros.
 Semina mollit humus, valido prætincta veneno : 30
 Et crescent, fiuntque sati nova corpora dentes.
 Et ubi visceribus gravidæ telluris imago
 Effecta est hominis, fœto consurgit in arvo :
 Quodque magis mirum, simul edita concutit arma.
 Quos ubi viderunt præacutæ cuspidis hastas 35
 In caput Hæmonii juvenis torquere paratos ;
 Demissere metu vultumque animumque Pelasgi.
 Ipsa quoque extimuit, quæ tutum fecerat illum :
 Utque peti juvenem tot vidit ab hostibus unum,
 Palluit ; et subito sine sanguine frigida sedit. 40
 Neve parùm valeant a se data grama, carmen
 Auxiliare canit ; secretasque advocat artes.
 Ille, gravem medios silicem jaculatus in hostes,
 A se depulsum Martem convertit in ipsos.
 Terrigenæ pereunt per mutua vulnera fratres ; 45

- Civilique cadunt acie. Gratantur Achivi :
 Victoremque tenent; avidisque amplexibus harent. 50
 Pervigilem superest herbis sopire draconem ;
 Qui cristâ linguisque tribus præsignis, et uncis
 Dentibus horrendus, custos erat arietis aurei.
 Hunc postquam sparsit Lethai gramine succi ; 55
 Verbaque ter dixit placidos facientia somnos,
 Quæ mare turbatum, quæ concita flumina sistant ;
 Somnus in ignotos oculos subrepit : et auro
 Heros Æsonius potitur : spolioque superbus,
 Muneris auctorem secum, spolia altera, portans,
 Victor Iöleiacos tetigit cum conjugè portus. 60
 Hæmoniæ matres pro gnatis dona receptis,
 Grandævique ferunt patres ; congestaque flammâ
 Thura liquefiunt, inductaque cornibus aurum
 Victima vota cadit. Sed abest gratantibus Æson,
 Jam propior leto, fessusque senilibus annis.
 Cùm sic Æsonides : ‘O cui debere salutem
 Confiteor, conjux, quanquam mihi cuncta dedisti,
 Excessitque fidem meritorum summa tuorum ; 65
 Si tamen hoc possunt : quid enim non carmina possint ?
 Deme meis annis, et demptos adde parenti.’
 Nec tenuit lacrymas. Mota est pietate rogantis :
 Dissimilemque animum subiit Æeta relictus.
 Non tamen affectus tales confessa, ‘Quod,’ inquit,
 ‘Excidit ore pio, conjux, scelus ? ergo ego cuiquam
 Posse tuæ videar spatium transcribere vitæ ? 70
 Nec sinat hoc Hecate ; nec tu petis æqua : sed isto,
 Quod petis, experiar majus dare munus, Iäson.
 Arte meâ soceri longum tentabimus ævum,
 Non annis revocare tuis. Modò diva triformis
 Adjuvet ; et præsens ingentibus adnuat ausis.’ 75

- Æsonis effœtum proferri corpus ad aras
 Jussit : et in plenos resolutum carmine somnos,
 Exanimi similem, stratis porrexit in herbis. 80
 Hinc procul Æsoniden, procul hinc jubet ire ministros :
 Et monet arcanis oculos removere profanos.
 Diffugiunt jussi. Sparsis Medea capillis
 Bacchantū ritu flagrantes circuit aras :
 Multifidasque faces in fossâ sanguinis atrâ 85
 Tingit : et intactas geminis accendit in aris.
 Terque senem flammâ, ter aquâ, ter sulfure lustrat.
 Interea validum posito medicamen aëno
 Fervet ; et exsultat ; spumisque tumentibus albet.
 Illuc Hæmoniâ radices valle resectas, 90
 Seminaque, floresque, et succos incoquit acres.
 Adjicit extremo lapides Oriente petitos,
 Et, quas Oceani refluum mare layit, arenas.
 Addit et exceptas Lunâ pernocte pruinias.
 His et mille aliis postquam sine nomine rebus 95
 Propositum instruxit mortari barbara munus ;
 Arenti ramo jampridem mitis olivæ
 Omnia confundit ; summisque immiscuit ima.
 Ecce vetus calido versatus stipes aëno
 Fit viridis primò ; nec longo tempore frondem 100
 Induit ; et subitò gravidis oneratur olivis.
 At quâcunque cavo spumas ejecit aëno
 Ignis ; et in terram guttæ cecidere calentes ;
 Vernal humus : floresque, et mollia pabula surgunt.
 Quod simul ac vidit ; stricto Medea recludit 105
 Ense senis jugulum : veteremque exire cruxrem
 Passa, replet succis. Quos postquam combibit Æson
 Aut ore acceptos, aut vulnere ; barba comæque
 Canitie positâ nigrum rapuêre colorem.

Pulsa fugit macies : abeunt pallorque situsque ;
 Adjectoque cavæ supplentur corpore venæ ;
 Membraque luxuriant. Æson miratur, et olim
 Antè quater denos hunc se reminiscitur annos.

110

FORMICÆ IN HOMINES MUTATÆ.

v. 517.

Æacus ingemuit ; tristique ita voce locutus :
 ' Dira lues irâ populis Junonis iniquæ
 Incidit, exosæ dictas a pellice terras.
 Dum visum mortale malum, tantæque latebat
 Causa nocens cladis ; pugnatum est arte medendi.
 Exitium superabat opem ; quæ victa jacebat.

115

Principio cœlum spissâ caligine terras
 Pressit ; et ignavos inclusit nubibus æstus.
 Dumque quater junctis īplevit cornibus orbem
 Luna; quater plenum tenuata retexuit orbem ;
 Letiferis calidi spirârunt flatibus Austri.
 Constat et in fontes vitium venisse, lacusque ;
 Milliaque incultos serpentûm multa per agros
 Errâsse ; atquæ suis fluvios temerâsse venenis.
 Strage canum primâ, volucrumque, oviumque, boumque,
 Inque feris subiti deprensa potentia morbi.
 Concidere infelix validos miratur arator
 Inter opus tauros ; medioque recumbere sulco.
 Lanigeris gregibus, balatus dantibus ægros,
 Sponte suâ lanæque cadunt, et corpora tabent.
 Acer equus quondam, magnæque in pulvere famæ,
 Degenerat palmas ; veterumque oblitus honorum,
 Ad præsepe gemit, leto moriturus inertis.

120

125

130

135

- Non aper irasci meminit ; nec fidere cursu
 Cerva ; nec armentis incurrere fortibus ursi :
 Omnia languor habet : silvisque, agrisque, viisque
 Corpora fœda jacent : vitiantur odoribus auræ. 140
- Mira loquor : non illa canes, avidæque volucres,
 Non cani tetigère lupi : dilapsa liquescunt ;
 Afflatusque nocent ; et agunt contagia latè.
 Pervenit ad miseros damno graviore colonos
 Pestis, et in magnæ dominatur mœnibus urbis. 145
- Viscera torrentur primò : flammæque latentis
 Indicium rubor est, et ductus anhelitus ægrè.
 Aspera lingua tumet ; trepidisque arentia venis
 Ora patent : auræque graves captantur hiatu.
 Non stratum, non ulla pati velamina possunt ; 150
- Dura sed in terrâ ponunt præcordia : nec fit
 Corpus humo gelidum, sed humus de corpore fervet.
 Nec moderator adest : inque ipsos sæva medentes
 Erumpit clades ; obsuntque auctoribus artes.
 Quò propior quisque est, servitque fideliùs ægro ; 155
- In partem leti citius venit. Utque salutis
 Spes abiit ; finemque vident in funere morbi ;
 Indulgent animis : et nulla, quid utile, cura est :
 Utile enim nihil est. Passim, positoque pudore,
 Fontibus, et fluviis, puteisque capacibus hærent : 160
- Nec priùs est extincta sitis, quàm vita, bibendo.
 Inde graves multi nequeunt consurgere ; et ipsis
 Immoriuntur aquis : alius tamen haurit et illas.
 Tantaque sunt miseris invisi tædia lecti ;
 Prosiliunt : aut, si prohibent consistere vires, 165
- Corpora devolvunt in humum, fugiuntque penates
 Quisque suos : sua cuique domus funesta videtur.
 Et quia causa latet, locus est in crimine. Notis

Semanimes errare viis, dum stare valebant,
Adspiceret; flentes alios, terraque jacentes;
Lassaque versantes supremo lumina motu.

170

Quid mihi tunc animi fuit? an, quod debuit esse,
Ut vitam odissem, et cuperem pars esse meorum?
Quò se cunque acies oculorum flexerat; illè
Vulgus erat stratum: veluti cùm putria motis
Poma cadunt ramis, agitatâque ilice glandes.
Templa vides contrà, gradibus sublimia longis:
Jupiter illa tenet. Quis non altaribus illis
Irrita thura tulit? quoties pro conjuge conjux,
Pro gnato genitor, dum verba precantia dicit,

175

Non exoratis animam finivit in aris:
Inque manu thuris pars inconsumpta reperta est!

180

Admoti quoties templis, dum vota sacerdos
Concipit, et fundit purum inter cornua vinum,
Haud exspectato ceciderunt vulnere tauri!

185

Ipse ego sacra Jovi pro me, patriâque, tribusque
Cùm facerem natis, mugitus victima diros
Edidit: et subitò collapsa sine ictibus ullis
Exiguo tinxit subjectos sanguine cultros.

Fibra quoque ægra notas veri, monitusque deorum
Prodiderat: tristes penetrant ad viscera morbi.

190

Ante sacros vidi projecta cadavera postes,
Ante ipsas, quò mors foret invidiosior, aras.

Pars animam laqueo claudunt; mortisque timorem
Morte fugant: ultroque vocant venientia fata.

195

Corpora missa neci nullis de more feruntur
Funeribus: neque enim capiebant funera portæ.

Aut inhumata premunt terras: aut dantur in altos
Indotata rogos. Et jam reverentia nulla est:
Deque rogis pugnant: alienisque ignibus ardent.

200

Qui lacryment, desunt : indefletæque vagantur
 Natarum matrumque animæ, juvenumque senumque :
 Nec locus in tumulos, nec sufficit arbor in ignes.

Attonitus tanto miserarum turbine rerum,
 "Jupiter ô," dixi, "si non pudet esse parentem ;" 205
 Aut mihi reddet meos, aut me quoque conde sepulcro."
 Ille notam fulgore dedit, tonitruque secundo.
 "Accipio, sintque ista precor felicia mentis
 Signa tuæ," dixi : "quod das mihi, pigneror, omen."

Fortè fuit juxtâ patulis rarissima ramis, 210
 Sacra Jovi, quercus de semine Dodonæo.
 Hic nos frugilegas adspeximus agmine longo
 Grande onus exiguo formicas ore gerentes,
 Rugosoque suum servantes cortice calle.
 Dum numerum miror, "Totidem, pater optime," dixi,
 "Tu mihi da cives : et inania mœnia reple." 216
 Intremuit, ramisque sonum sine flamme motis
 Alta dedit quercus. Pavido mihi membra timore
 Horruerant, stabantque comæ. Tamen oscula terræ,
 Roboribusque dedi : nec me sperare fatebar ; 220
 Sperabam tamen : atque animo mea vota fovebam.

Nox subit : et curis exercita corpora somnus
 Occupat. Ante oculos eadem mihi quercus adesse,
 Et ramos totidem, totidemque animalia ramis
 Ferre suis visa est ; parilique tremiscere motu : 225
 Graniferumque agmen subjectis spargere in arvis.
 Crescere quod subito, et majus majusque videri,
 Ac se tollere humo, rectoque adsistere truncu ;
 Et maciem numerumque pedum, nigrumque colorem
 Ponere ; et humanam membris inducere formam. 230
 Somnus abit. Damno vigilans mea visa ; querorque
 In superis opis esse nihil. At in ædibus ingens

Murmur erat: vocesque hominum exaudire videbar,
 Jam mihi desuetas. Dum suspicor has quoque somni;
 Ecce venit Telamon properus: foribusque reclusis, 235
 "Speque fideque, pater," dixit, "majora videbis.
 Egressere." Egressior; qualesque in imagine somni
 Visus eram vidiisse viros; ex ordine tales
 Adspicio, agnoscoque. Adeunt; regemque salutant.
 Vota Jovi solvo, populisque recentibus urbem 240
 Partior, et vacuos priscis cultoribus agros;
 Myrmidonasque voco: nec origine nomina fraudo.
 Corpora vidiisti. Mores, quos antè gerebant,
 Nunc quoque habent; parcumque genus, patiensque labo
 rum,
 Quæsitive tenax, et qui quæsita reservent.' 245

LIBER VIII.

ICARI MORS.

v. 183.

Dædalus interea Creten, longumque perosus
 Exsilium, tractusque soli natalis amore,
 Clausus erat pelago. 'Terras licet,' inquit, 'et undas
 Obstruat: at cœlum certè patet: ibimus illâc.
 Omnia possideat; non possidet aëra Minos.' 5
 Dixit: et ignotas animum dimittit in artes:
 Naturamque novat. Nam ponit in ordine pennas,
 A minimâ cœptas, longam breviore sequenti:
 Ut clivo crevisse putas. Sic rustica quandam

- Fistula disparibus paulatim surgit avenis. 10
 Tum lino medias, et ceris alligat imas.
 Atque ita composita parvo curvamine flectit;
 Ut veras imitentur aves. Puer Icarus unā
 Stabat: et, ignarus sua se tractare pericla,
 Ore residenti, modò quas vaga moverat aura, 15
 Captabat plumas: flavam modò pollice ceram
 Mollibat, lusuque suo mirabile patris
 Impediebat opus. Postquam manus ultima cœptis
 Imposita est; geminas opifex libravit in alas
 Ipse suum corpus: motâque pependit in aurā. 20
- Instruct et natum: 'Medioque ut limite curras,
 Icare,' ait, 'moneo: ne, si demissior ibis,
 Unda gravet pennas; si celsior, ignis adurat.
 Inter utrumque vola. Nec te spectare Boöten,
 Aut Helicen jubeo, strictumve Orionis ensem. 25
 Me duce, carpe viam.' Pariter præcepta volandi
 Tradit; et ignotas humeris adcommodat alas.
 Inter opus monitusque genæ maduère seniles:
 Et patriæ tremulâre manus. Dedit oscula nato
 Non iterum repetenda suo: pennisque levatus 30
 Antè volat; comitique timet: velut ales, ab alto
 Quæ teneram prolem producit in aëra nido.
 Hortaturque sequi; damnosasque erudit artes:
 Et movet ipse suas, et nati respicit alas.
- Hos aliquis, tremulâ dum captat arundine pisces, 35
 Aut pastor baculo, stivâve innixus arator,
 Vidit, et obstupuit: quique æthera carpere possent,
 Credidit esse deos. Et jam Junonia. lævâ
 Parte Samos fuerant, Delosque, Parosque relictæ:
 Dextra Lebynthos erant, fœcundaque melle Calymne: 40
 Cùm puer audaci cœpit gaudere volatu;

- Deseruitque ducem : cœlique cupidine tractus
 Altius egit iter. Rapidi vicinia solis
 Mollit odoratas, pennarum vincula, ceras
 Tabuerant ceræ: nudos quatit ille lacertos : 45
 Remigioque carens non ullas percipit auras.
 Oraque cœruleâ, patrium clamantia nomen,
 Excipliuntur aquâ: quæ nomen traxit ab illo.
 At pater infelix, nec jam pater, ‘Icare,’ dixit,
 ‘Icare,’ dixit, ‘ubi es? quâ te regione requiram?’ 50
 Icare,’ dicebat: pennas adspexit in undis,
 Devovitque suas artes; corpusque sepulcro
 Condidit, et tellus a nomine dicta sepulti.
- Hunc miseri tumulo ponentem corpora nati
 Garrula ramosâ prospexit ab ilice perdix, 55
 Et plausit pennis, testataque gaudia cantu est;
 Unica tunc volueris, nec visa prioribus annis,
 Factaque nuper avis, longum tibi, Dædalé, crimen.
 Namque huic tradiderat, fatorum ignara, docendam
 Progeniem germana suam, natalibus actis 60
 Bis puerum senis, animi ad præcepta capacis.
 Ille etiam medio spinas in pisce notatas
 Traxit in exemplum: ferroque incidit acuto
 Perpetuos dentes; et serræ reperit usum.
 Primus et ex uno duo ferrea brachia nodo 65
 Vinxit; ut, æquali spatio distantiæ illis,
 Altera pars staret; pars altera duceret orbem.
- Dædalus invidit; sacrâque ex arce Minervæ
 Præcipitem mittit, lapsum mentitus. At illum,
 Quæ favet ingenii, exceptit Pallas: avemque
 Reddidit, et medio velavit in aëre pennis.
 Sed vigor ingenii quondam velocis in alas,
 Inque pedes abiit: nomen, quod et antè, remansit. 70

Non tamen hæc altè volucris sua corpora tollit,
 Nec facit in ramis, altoque cacumine, nidos ; 75
 Propter humum volitat: ponitque in sepibus ova :
 Antiquique memor metuit sublimia casûs.

PHILEMON ET BAUCIS.

v. 618.

Sic ait: ‘ Immensa est, finemque potentia cœli
 Non habet: et quidquid superi voluere, peractum est.
 Quòque minùs dubites; tiliæ contermina quercus 80
 Collibus est Phrygiis, modico circumdata muro.
 Haud procul hinc stagnum; tellus habitabilis olim;
 Nunc celebres mergis, fulicisque palustribus undæ.
 Jupiter huc, specie mortali, cumque parente
 Venit Atlantiades positis caducifer alis. 85
 Mille domos adière, locum requiemque petentes :
 Mille domos clausère seræ. Tamen una recepit,
 Parva quidem, stipulis et cannâ tecta palustri :
 Sed pia Baucis anus, parilique ætate Philemon
 Illâ sunt annis juncti juvenilibus; illâ 90
 Consenuêre casâ: paupertatemque fatendo
 Effecere levem, nec iniquâ mente ferendam.
 Nec refert, dominos illîc, famulosne requiras;
 Tota domus, duo sunt: idem parentque jubentque.
 Ergo ubi cœlicolæ parvos tetigere penates ; 95
 Submissoque humiles intrârunt vertice postes;
 Membra senex posito jussit relevare sedili;
 Quo superinjecit textum rude sedula Baucis.
 Inde foco tepidum cinerem dimovit: et ignes

Suscitat hesternos ; foliisque et cortice sicco
 Nutrit ; et ad flammás a nimâ producit anili :
 Multifidasque faces, ramaliaque arida tecto
 Detulit, et minuit, parvoque admovit aëno.
 Quodque suus conjux riguo collegerat horto,
 Truncat olus foliis. Furcâ levat ille bicorni
 Sordida terga suis, nigro pendentia tigno :
 Servatoque diu resecat de tergore partem
 Exiguam ; sectamque domat ferventibus undis.

Interea medias fallunt sermonibus horas :
 Sentirique moram prohibent. Erat alveus illic
 Fagineus, curvâ clayo suspensus ab ansâ :
 Is tepidis impletur aquis ; artusque sovendos
 Accipit. In medio torus est de mollibus ulvis
 Impositus lecto, spondâ pedibusque salignis.
 Vestibus hunc velant, quas non nisi tempore festo
 Sternere consuérant : sed et hæc vilisque vetusque
 Vestis erat, lecto non indignanda saligno.

Adcubuêre dei. Mensam succincta tremensque
 Ponit anus. Mensæ sed erat pes tertius impar :
 Testa parem fecit. Quæ postquam subdita clivum
 Sustulit ; æquatam mentæ tersère virentes.
 Ponitur hîc bicolor sinceræ bacca Minervæ,
 Conditaque in liquidâ corna autumnalia fæce,
 Intubaque, et radix, et lactis massa coacti ;
 Ovaque, non acri leviter versata favillâ ;
 Omnia fictilibus. Post hæc cælatus eâdem
 Sistitur argillâ crater ; fabricataqüe fago
 Pocula, quâ cava sunt flaventibus illita ceris.

Parva mora est ; epulasque foci misère calentes :
 Nec longæ rursus referuntur vina senectæ ;
 Dantque locum mensis paulùm seducta secundis.

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Hic nux, hic mixta est rugosis carica palmis,
Prunaque, et in patulis redolentia mala canistris,
Et de purpureis collectæ vitibus uvæ.

Candidus in medio favus est. Super omnia vultus 135
Accessere boni: nec iners pauperque voluntas.

Interea, quoties haustum cratera repleri
Sponte suâ, per seque vident succrescere vina,
Attoniti novitate pavent, manibusque supinis
Concipiunt Baucisque preces, timidusque Philemon: 140
Et veniam dapibus, nullisque paratibus orant.

Unicus anser erat, minimæ custodia villæ:
Quem dîs hospitibus domini maçtare parabant:
Ille celer pennâ tardos ætate fatigat;
Eluditque diu: tandemque est visus ad ipsos 145
Confugisse deos. Superi vetuêre necari;
“Dique sumus; meritasque luet vicinia pœnas
Impia,” dixerunt: “vobis immunibus hujus
Esse mali dabitur: modò vestra relinquite tecta;
Ac nostros comitate gradus; et in ardua montis 150
Ite simul.” Parent ambo, baculisque levati
Nituntur longo vestigia ponere clivo.

Tantum aberant summo, quantum semel ire sagitta
Missa potest: flexêre oculos, et mersa palude
Cætera prospiciunt: tantùm sua tecta manere. 155
Dumque ea mirantur; dum deflent fata suorum:
Illa vetus dominis étiam casa parva duobus,
Vertitur in templum: furcas subière columnæ:
Stramina flavescant; adopertaque marmore tellus,
Cælatæque fores, aurataque teëta videntur. 160
Talia cum placido Saturnius edidit ore:
“Dicte, juste senex, et foemina conjugé justo
Digna, quid optetis.” Cum Baucide pauca locutus,

Consilium superis aperit commune Philemon :
“ Esse sacerdotes, delubraque vestra tueri . . .” 165
Poscimus : et quoniam concordes egimus annos ;
Auferat hora duos eadem : nec conjugis unquam
Busta meæ videam ; neu sim tumulandus ab illâ.”

Vota fides sequitur : templi tutela fuêre,
Donec vita data est. Annis ævoquè soluti 170
Ante gradus sacros cùm starent fortè, locique
Inciperent casus ; frondere Philemona Baucis,
Baucida conspexit senior frondere Philemon.
Jamque super gelidos crescente cacumine vultus,
Mutua, dum licuit, reddebat dicta ; “ Valeque, 175
O conjux,” dixêre simul, simul abdita texit
Ora frutex. Ostendit adhuc Tyaneïus illîc
Incola de geminâ vicinos arbore truncos.

Hæc mihi non vani (neque erat cur fallere vellent)
Narravêre senes. Evidem pendentia vidi 180
Serta super ramos : ponensque recentia, dixi,
“ Cura pii dîs sunt, et, qui coluère, coluntur.”

LIBER IX.

HERCULIS MORS.

v. 134.

Longa fuit medii mora temporis : actaque magni
Herculis implêrant terras, odiumque novercæ.
Victor ab Æchaliâ Cenæo sacra parabat
Vota Jovi, cùm Fama loquax præcessit ad aures,

- Deïanira, tuas, (quæ veris addere falsa
Gaudet, et e minimâ sua per mendacia crescit) 5
Amphitryoniaden Iôles ardore teneri.
Credit amans: Venerisque novæ perterrita famâ
Indulxit primò lacrymis; flendoque dolorem
Diffudit miseranda suum: mox deinde, ‘Quid autem 10
Flemus?’ ait; ‘pellex lacrymis lætabitur istis;
Quæ quoniam adventat, properandum, aliquidque novan-
dum est.
Conquerar, an sileam? repetam Calydonia, morerne?
Excedam tectis? an, si nihil amplius, obstem?’
- Incursus animus varios habet. Omnibus illi 15
Prætulit imbutam Nesseo sanguine vestem
Mittere; quæ vires defecto reddat amori.
Ignaroque Lichæ, quid tradat nescia, luctus
Ipsa suos tradit: blandisque miserrima verbis
Dona det illa viro, mandat. Capit inscius heros, 20
Induiturque humeris Lernææ virus Echidnæ.
Thura dabat primis, et verba precantia, flammis;
Vinaque marmoreas paterâ fundebat in aras:
Incaluit vis illa mali; resolutaque flammis
Herculeos abiit, latè diffusa, per artus. 25
Dum potuit, solitâ gemitum virtute repressit.
Victa malis postquam patientia, repulit aras;
Implevitque suis nemorosum vocibus Oeten.
Nec mora; letiferam conatur scindere vestem:
Quâ trahitur, trahit illa cutem; fœdumque relatu, 30
Aut hæret membris fristrâ tentata revelli;
Aut laceros artus, et grandia detegit ossa.
Ipse crux, gelido ceu quondam lamina candens
Tincta lacu, stridit; coquiturque ardente veneno.
Nec modus est: sorbent avidæ præcordia flammæ: 35

Cœruleusque fluit toto de corpore sudor :
 Ambustique sonant nervi : cæcâque medullis
 Tabè liquefactis, tendens ad sidera palmas,
 'Cladibus,' exclamat; 'Saturnia, pascere nostris : 40
 Pascere : et hanc pestem specta, crudelis, ab alto :
 Corque ferum satia. Vel si miserandus et hosti ;
 (Hostis enim tibi sum) diris cruciatibus ægram,
 Invisamque animam, natamque laboribus, aufer.
 Mors mihi munus erit: decet hæc dare dona novercam.
 Ergo ego foedantem perègrino templa cruento 45
 Busirin domui ? sævoque alimenta parentis
 Antæo eripui ? nec me pastoris Iberi
 Forma triplex ; nec forma triplex tua, Cerbere, movit ?
 Vosne manus validi pressistis cornua tauri ?
 Vestrum opus Elis habet, vestrum Stymphalides undæ, 50
 Partheniumque nemus ? vestrâ virtute relatus
 Thermodontiaco cælatus balteus auro,
 Pomaque ab insomni malè custodita dracone ?
 Nec mihi Centauri potuère resistere, nec mî
 Arcadiæ vastator aper ; nec profuit Hydræ 55
 Crescere per damnum, geminasque resumere vires ?
 Quid ? cùm Thracas equos, humano sanguine pingues,
 Plenaque corporibus laceris præsepio vidi,
 Visaque dejeci, dominumque ipsosque peremî ?
 His elisa jacet moles Nemeæa lacertis ? 60
 Hæc cœlum cervice tuli ? Defessa jubendo est
 Sæva Jovis conjux : ego sum indefessus agendo.
 Sed nova pestis adest : cui nec virtute resisti,
 Nec telis armisve potest. Pulmonibus errat
 Ignis edax imis, perque omnes pascitur artus. 65
 At valet Eurystheus, et sunt, qui credere possint
 Esse deos ?' Dixit. Perque altum saucius Æten

- Haud aliter graditur, quām si venabula tigris
Corpore fixa gerat, factique refugerit auctor.
Sæpe illum gemitus edentem, sæpe frementem,
Sæpe retentantem totas infringere vestes,
Sternentemque trabes, irascentemque videres
Montibus, aut patrio tendentem brachia cœlo.
Arboribus cæsis, quas ardua gesserat Cœte,
Inque pyram structis, arcus pharetramque capacem, 75
Regnaque visuras iterum Trojana sagittas,
Ferre jubes Pæante satum: quo flamma ministro
Subdita: dumque avidis comprehenditur ignibus agger;
Congeriem silvæ Nemeæo vellere summam
Sternis: et impositâ clavæ cervice recumbis,
Haud alio vultu, quām si conviva jaceres,
Inter plena meri redimitus pocula sertis.
Jainque valens, et in omne latus diffusa sonabat,
Securosque artus, contemptoremque petebat
Flamma suum. Timuêre dei pro vindice terræ. 85
Quos ita (sensit enim) læto Saturnius ore
Jupiter alloquitur: 'Nostra est timor iste voluptas,
O superi: totoque libens mihi pectore grator;
Quòd memoris populi dico rectorque paterque:
Et mea progenies vestro quoque tuta favore est. 90
Nam quanquam ipsius datur hoc immanibus actis;
Obligor ipse tamen. Sed enim, ne pectora vano
Fida metu paveant, Cœtæas spernite flamas.
Omnia qui vicit, vincet, quos cernitis, ignes,
Nec nisi maternâ Vulcanum parte potentem 95
Sentiet. Æternum est, a me quod traxit, et expers,
Atque immune necis, nullâque domabile flammâ.
Idque ego defunctum terrâ cœlestibus oris
Accipiam, cunctisque meum lætabile factum

Dis fore confido. Si quis tamen Hercule, si quis . . . 100
 Forte deo doliturus erit, data præmia nolet :
 Sed meruisse dari sciet ; invitusque probabit.'

Ad sensere dei. Conjux quoque regia visa est
 Cætera non duro, duro tamen ultima vultu
 Dicta tulisse Jovis ; seque indoluisse notatam. 105

Interea, quodcunque fuit populabile flammæ,
 Mulciber abstulerat ; nec cognoscenda remansit
 Herculis effigies ; nec quidquam ab origine ductum
 Matris habet : tantumque Jovis vestigia servat.
 Utque novus serpens, positâ cum pelle senectâ, 110
 Luxuriare solet, squamâque virere recenti ;
 Sic, ubi mortales Tirynthius exuit artus,
 Parte sui meliore viget ; majorque videri
 Cœpit ; et augustâ fieri gravitate verendus.
 Quem pater omnipotens, inter cava nubila raptum, 115
 Quadrijugo curru radiantibus intulit astris.

LIBER X.

ORPHEUS ET EURYDICE.

v. 1.

Inde per immensum croceo velatus amictu
 Aëra digreditur, Ciconumque Hymenæus ad oras
 Tendit ; et Orpheâ nequicquam voce rogatur.
 Affuit ille quidem : sed nec solemnia verba,
 Nec lætos vultus, nec felix attulit omen. 5
 Fax quoque, quam tenuit, lacrymoso stridula fumo
 Usque fuit, nulosque invenit motibus ignes.

Exitus auspicio gravior: nam nupta, per herbas
 Dum nova Naïadum turbâ comitata vagatur,
 Decidit, in talum serpentis dente recepto. 10
 Quam satis ad superas postquam Rhodopeïus auras
 Deflevit vates; ne non tentaret et umbras,
 Ad Styga Tænariâ est ausus descendere portâ.
 Perque leves populos, simulacraque functa sepulcris,
 Persephonen adiit, inamœnaque regna tenentem 15
 Umbrarum dominum: pulsisque ad carmina nervis
 Sic ait; ‘O positi sub terrâ numina mundi,
 In quem recidimus quidquid mortale creamur;
 Si licet, et, falsi positis ambagibus oris,
 Vera loqui sinitis; non huc, ut opaca viderem 20
 Tartara, descendи; nec uti villosa colubris
 Terna Medusæ vincirèm guttura monstri.
 Causa viæ conjux: in quam calcata venenum
 Vipera diffudit: crescentesque abstulit annos.
 Posse pati volui: nec me tentâsse negabo. 25
 Vicit Amor. Superâ deus hic benè notus in orâ est.
 An sit et hîc, dubito: sed et hîc tamen auguror esse.
 Famaque si veterem non est mentita rapinam,
 Vos quoque junxit Amor. Per ego hæc loca plena timoris,
 Per Chaos hoc ingens, vastique silentia regni, 30
 Eurydices, oro, properata retexite fila.
 Omnia debemur vobis; paulùmque morati,
 Seriùs aut citiùs sedem properamus ad unam.
 Tendimus huc omnes, hæc est domus ultima: vosque
 Humani generis longissima regna tenetis. 35
 Hæc quoque, cùm justos matura peregerit annos,
 Juris erit vestri. Pro munere poscimus usum.
 Quèd si fata negant veniam pro conjuge, certum est
 Nolle redire mihi. Leto gaudete duorum.’

Talia dicentem, nervosque ad verba moventem,
Exsangues flebant animæ. Nec Tantalus undam
Captavit refugam: stupuitque Ixionis orbis.
Nec carpsêre jecur volucres: urnisque vacârunt
Belides: inque tuo sedisti, Sisyphe, saxo.
Tum primùm lacrymis victarum carmine fama est
Eumenidum maduisse genas: nec regia conjux
Sustinet oranti, nec qui regit ima, negare:
Eurydicenque vocant. Umbras erat illa recentes
Inter: et incessit passu de vulnere tardo.
Hanc simul et legem Rhodopeïus accipit heros,
Ne fleetat retro sua lumina; donec Avernas
Exierit valles: aut irrita dona futura.

Carpitur acclivus per muta silentia trames,
Arduus, obscurus, caligine densus opacâ.
Nec procul absuerunt telluris margine summæ.
Hic, ne desiceret, metuens, avidusque videndi,
Flexit amans oculos: et protinus illa relapsa est.
Brachiaque intendens, prendique et prendre certans,
Nil nisi cedentes infelix arripit auras.

Jamque iterum moriens non est de conjugè quidquam
Questa suo: quid enim nisi se quereretur amatam?
Supremumque vale, quod jam vix auribus ille
Acciperet, dixit: revolutaque rursus eòdem est.

Non aliter stupuit geminâ nece conjugis Orpheus,
Quàm tria qui timidus, medio portante catenas,
Colla canis vidi: quem non pavor antè reliquit,
Quàm natura prior, saxo per corpus oborto:
Quique in se crimen traxit, voluitque videri
Olenos esse nocens: tuque o confisa figuræ,
Infelix Lethæa, tuæ; junctissima quondam
Pectora, nunc lapides, quos humida sustinet Ide.

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Orantem, frustraque iterum transire volentem,
 Portitor arcuerat. Septem tamen ille diebus
 Squalidus in ripâ, Cereris sine munere, sedit.
 Cura, dolorque animi, lacrymæque alimenta fuêre. 75
 Esse deos Erebi crudeles questus, in altam
 Se recipit Rhodopen, pulsumque Aquilonibus Hæmon.

HYACINTHUS IN FLOREM MUTATUS.

v. 162.

Te quoque, Amyclide, posuisset in æthere Phœbus,
 Tristia si spatium ponendi Fata dedissent.
 Quâ licet, æternus tamen es: quotiesque repellit 80
 Ver hiemem, Piscique Aries succedit aquoso;
 Tu toties oreris, viridique in cespite vernas.
 Jamque ferè medius Titan venientis et actæ
 Noctis erat, spatioque pari distabat utrimque:
 Corpora veste levant, et succo pinguis olivi 85
 Splendescunt, latique ineunt certamina disci.
 Quem priùs aërias libratum Phœbus in auras
 Misit, et oppositas disjecit pondere nubes.
 Recidit in solidam longo pòst tempore terram
 Pondus: et exhibuit junctam cum viribus artem. 90
 Protinus imprudens, actusque cupidine ludi,
 Tollere Tænarides orbem properabat: at illum
 Dura repercusso subjecit ab aëre tellus
 In vultus, Hyacinthe, tuos. Expalluit æquè,
 Ac puer, ipse deus: collapsosque excipit artus: 95
 Et modò te resovet: modò tristia vulnere siccat:
 Nunc animam admotis fugientem sustinet herbis.

Nil prosunt artes : erat immedicabile vulnus.
 Ut si quis violas, riguove papaver in horto,
 Liliaque infringat, fulvis hærentia virgis ; 100
 Marcida demittant subitò caput illa gravatum ;
 Nec se sustineant ; spectentque cacumine terram :
 Sic vultus moriens jacet ; et defecta vigore
 Ipsa sibi est oneri cervix ; humeroque recumbit.
 ‘Laberis, Cœbalide, primâ fraudate juventâ,’ 105
 Phœbus ait : ‘videoque tuum, mea crima, vulnus.
 Tu dolor es, facinusque meum. Mea dextera leto
 Inscribenda tuo est. Ego sum tibi funeris auctor.
 Quæ mea culpa tamen ? nisi si lusisse, vocari
 Culpa potest : nisi culpa potest, et amâsse, vocari. 110
 Atque utinam pro te vitam, tecumve liceret
 Reddere ! sed quoniam fatali lege tenemur,
 Semper eris mecum, memorique hærebis in ore.
 Te lyra, pulsa manu, te carmina nostra sonabunt :
 Flosque novus scripto gemitus imitabere nostros. 115
 Tempus et illud erit, quo se fortissimus heros
 Addat in hunc florem ; folioque legatur eodem.’
 Talia dum vero memorantur Apollinis ore,
 Ecce cruor, qui fusus humi signaverat herbam,
 Desinit esse cruor : Tyrioque nitentior ostro 120
 Flos oritur ; formamque capit, quam lilia : si non
 Purpureus color huic, argenteus esset in illis.
 Non sat is hoc Phœbo est, (is enim fuit auctor honoris)
 Ipse suos gemitus foliis inscribit ; et ‘AI, AI’
 Flos habet inscriptum : funestaque litera ducta est. 125
 Nec genuisse pudet Sparten Hyacinthon : honorque
 Durat in hoc ævi, celebrandaque more priorum
 Annua prælatâ redeunt Hyacinthia pompâ.

LIBER XI.

MIDAS.

v. 89.

Hunc adsueta cohors Satyri, Bacchæque frequentant :
 At Silenus abest. Titubantem annisque meroque
 Ruricolæ cepere Phryges : vinctumque coronis
 Ad regem traxere Midan : cui Thracius Orpheus .. 5
 Orgia tradiderat, cum Cecropio Eumolpo.
 Qui simul agnovit socium comitemque sacrorum,
 Hospitis adventu festum genialiter egit
 Per bis quinque dies, et junctas ordine noctes.

Et jam stellarum sublime coegerat agmen
 Lucifer undecimus, Lydos cum lætus in agros 10
 Rex venit ; et juveni Silenum reddit alumno.
 Huic deus optandi gratum, sed inutile, fecit
 Muneris arbitrium, gaudens altoe recepto.
 Ille male usurus donis, ait, ‘Effice, quidquid
 Corpore contigero, fulvum vertatur in aurum.’ 15
 Adnuit optatis : nocituraque munera solvit
 Liber ; at indoluit, quod non meliora petisset.

Lætus abit ; gaudetque malo Berecynthius heros :
 Pollicitamque fidem tangendo singula tentat.
 Vixque sibi credens, non altâ fronde virentem 20
 Ilice detraxit virgam : virga aurea facta est.
 Tollit humo saxum : saxum quoque palluit auro.
 Contigit et glebam : contactu gleba potenti
 Massa fit. Arentes Cereris decerpserat aristas :
 Aurea messis erat. Demptum tenet arbore pomum : 25

Hesperidas donâsse putas. Si postibus altis
Admovit digitos; postes radiare videntur.
Ille etiam liquidis palmas ubi laverat undis,
Unda fluens palmis Danaën eludere posset.

Vix spes ipse suas animo capit, aurea fingens 30
Omnia. Gaudenti mensas posuêre ministri,
Exstructas dapibus, nec tostæ frugis egentes.
Tum verò, sive ille suâ Cerealia dextrâ
Munera contigerat, Cerealia dona rigeabant.
Sive dapes avido convellere dente parabat, 35
Lamina fulva dapes admoto dente nitebant.
Miscuerat puris auctorem muneris undis,
Fusile per rictus aurum fluitare videres.

Attonitus novitate mali, divesque, miserque
Effugere optat opes: et, quæ modò overat, odit. 40
Copia nulla famem relevat: sitis arida guttur
Urit, et inviso meritus torquetur ab auro.
Ad cœlumque manus et splendida brachia tollens,
'Da veniam, Lenæ pater; peccavimus,' inquit:
'Sed miserere, precor, speciosoque eripe damno.' 45
Mite deûm numen Bacchus peccâsse fatentem
Restituit, pactamque fidem, data munera, solvit.
'Neve malè optato maneas circumlitus auro,
Vade,' ait, 'ad magnis vicinum Sardibus amnem;
Perque jugum montis labentibus obvius undis 50
Carpe viam; donec venias ad fluminis ortus.
Spumiferoque tuum fonti, quâ plurimus exit,
Subde caput: corpusque simul, simul elue crimen.'
Rex jussæ succedit aquæ. Vis aurea tinxit
Flumen, et humano de corpore cessit in amnem. 55
Nunc quoque jam veteris percepto semine venæ
Arva rigent, auro madidis pallentia glebis.

- Ille, perosus opes, silvas et rura colebat,
Panaque montanis habitantem semper in antris. 60
Pingue sed ingenium mansit: nocituraque, ut antè,
Rursus erant domino stolidæ præcordia mentis.
Nam, freta prospiciens, latè riget arduus alto
Tmolus in adscensu, clivoque extensus utroque,
Sardibus hinc, illinc parvis finitur Hypæpis.
Pan ibi dum teneris jactat sua carmina nymphis, 65
Et leve ceratâ modulatur arundine carmen;
Ausus Apollineos præ se contemnere cantus,
Judice sub Tmolo certamen venit ad impar.
- Monte suo senior judex consedit; et aures
Liberat arboribus. Quercu coma cærula tantum 70
Cingitur; et pendent circum cava tempora glandes.
Isque deum pecoris spectans, 'In judice,' dixit,
'Nulla mora est.' Calamis agrestibus insonat ille:
Barbaricoque Midan (aderat nam fortè canenti)
Carmine delinit. Post hunc sacer ora retorsit 75
Tmolus ad os Phœbi: vultum sua silva secuta est.
Ille caput flavum lauro Parnasside vinctus
Verrit humum Tyrio saturatâ murice pallâ:
Instructamque fidem gemmis et dentibus Indis
Sustinet a lævâ: tenuit manus altera plectrum. 80
Artificis status ipse fuit. Tum stamina docto
Pollice sollicitat: quorum dulcedine captus
Pana jubet Tmolus citharæ submittere cannas.
- Judicium sanctique placet sententia montis
Omnibus. Arguitur tamen, atque injusta vocatur 85
Unius sermone Midæ. Nec Delius aures
Humanam stolidas patitur retinere figuram;
Sed trahit in spatium, villisque albentibus implet;
Instabilesque imo facit; et dat posse moveri.

- Cætera sunt hominis : partem damnatur in unam : 90
 Induiturque aures lentè gradientis aselli.
 Ille quidem celat, turpique onerata pudore
 Tempora purpureis tentat velare tiaris.
 Sed, solitus longos ferro resecare capillos,
 Viderat hoc famulus. Qui, cùm nec prodere visum 95
 Dedeceus auderet, cupiens efferre sub auras,
 Nec posset reticere tamen, secedit ; humumque
 Effodit : et, domini quales adspexerit aures,
 Voce refert parvâ ; terræque immurmurat haustæ.
 Indiciumque suæ vocis tellure regestâ 100
 Obruit, et scrobibus tacitus discedit opertis.
 Creber arundinibus tremulis ibi surgere lucus
 Cœpit : . et, ut primùm pleno maturuit anno,
 Prodidit agricolam. Leni nam motus ab Austro
 Obruta verba refert ; dominique coarguit aures. 105

CEYX ET HALCYONE IN AVES MUTATI.

v. 410.

- Interea fratrisque sui, fratremque secutis
 Anxia prodigiis turbatus pectora Cœyx.
 Consulat ut sacras, hominum oblectamina, sortes,
 Ad Clarium parat ire deum : nam templa profanus
 Invia cum Phlegyis faciebant Delphica Phorbas. 110
 Portubus exierant ; et moverat aura rudentes.
 Obvertit lateri pendentes návita remos :
 Cornuaque in summâ locat arbore ; totaque malo
 Carbasa deducit ; venientesque excipit auras.
 Aut minus, aut certè medium non amplius æquor 115

- Puppe secabatur ; longèque erat utraque tellus ;
 Cùm mare sub noctem tumidis albescere cœpit
 Fluctibus ; et præceps spirare valentiùs Eurus.
 ‘Ardua,’ jamdudum, ‘demittite cornua,’ rector
 Clamat ; ‘et antennis totum subnectite velum.’ 120
 Hic jubet ; impediunt adversæ jussa procellæ :
 Nec sinit audiri vocem fragor æquoris ullam.
 Sponte tamen properant alii subducere remos,
 Pars munire latus ; pars ventis vela negare.
 Egerit hic fluctus, æquorque refundit in æquor : 125
 Hic rapit antennas. Quæ dum sine lege geruntur,
 Aspera crescit hiems ; omniq[ue] e parte feroce
 Bella gerunt venti, fretaque indignantia miscent.
 Ipse pavet ; nec se, qui sit status, ipse fatetur
 Scire ratis rector ; nec quid jubeatve, vetetve : 130
 Tanta mali moles, totâque potentior arte est.
 Quippe sonant clamore viri, stridore rudentes,
 Undarum incursu gravis unda, tonitribus æther.
 Fluctibus erigitur, cœlumque æquare videtur
 Pontus, et inductas adspergine tingere nubes. 135
 Et modò, cùm fulvas ex imo verrit arenas,
 Concolor est illis ; Stygiâ modò nigrior undâ :
 Sternitur interdum, spumisque sonantibus albet.
 Ipsa quoque his agitur vicibus Trachinia púppis :
 Et modò sublimis, veluti de vertice montis, 140
 Despicere in valles, inumque Acheronta videtur :
 Nunc, ubi demissam curvum circumstetit æquor,
 Suspicere inferno summum de gurgite cœlum.
 Sæpe dat ingentem fluctu latus icta fragorem :
 Nec leviùs pulsata sonat, quâm ferreus olim 145
 Cùm laceras aries ballistave concutit arces.
 Utque solent, sumptis in cursu viribus, ire

- Pectore in arma feri, prætentaque tela leones ;
 Sic ubi se ventis admiserat unda coortis,
 Ibat in arma ratis ; multòque erat altior illis. 150
- Jamque labant cunei, spoliataque tegmine ceræ
 Rima patet ; præbetque viam letalibus undis.
 Ecce cadunt largi resolutis nubibus imbræ :
 Inque fretum credas totum descendere cœlum :
 Inque plagas cœli tumefactum adscendere pontum. 155
- Vela madent nimbis ; et cum cœlestibus undis
 Æquoreæ miscentur aquæ. Caret ignibus æther ;
 Cæaque nox premitur tenebris hiemisque suisque.
 Discutiunt tamen has, præbentque micantia lumen
 Fulmina : fulmineis ardescunt ignibus undis. 160
- Dat quoque jam saltus intra cava texta carinæ
 Fluctus : et, ut miles, numero præstantior omni,
 Cùm sæpe adsiluit defensæ mœnibus urbis,
 Spe potitur tandem ; laudisque accensus amore
 Inter mille viros, murum tamen occupat unus : 165
- Sic ubi pulsârunt acres latera ardua fluctus ;
 Vastiùs insurgens decimæ ruit impetus undis :
 Nec priùs absistit fessam oppugnare carinam,
 Quàm velut in captæ descendat mœnia navis.
- Pars igitur tentabat adhuc invadere pinum ; 170
- Pars maris intus erat. Trepidant haud segniùs omnes,
 Quàm solet urbs, aliis murum fodientibus extrâ,
 Atque aliis murum, trepidare, tenentibus intus.
 Deficit ars : animique cadunt : totidemque videntur,
 Quot veniant fluctus, ruere atque irrumpere mortes. 175
- Non tenet hic lacrymas : stupet hic : vocat ille beatos,
 Funera quos maneant : hic votis numen adorat :
 Brachiaque ad cœlum, quod non videt, irrita tollens
 Poscit opem : subeunt illi fratresque parensque ;

- Huic cum pignoribus domus, et quod cuique relictum est.
Halcyone Cœyca movet; Cœycis in ore 181
Nulla nisi Halcyone est: et, cùm desideret unam,
Gaudet abesse tamen. Patriæ quoque vellet ad oras
Respicere, inque domum supremos vertere vultus.
Verùm ubi sit nescit. Tantâ vertigine pontus 185
Fervet: et inductâ piceis e nubibus umbrâ
Omne latet cœlum: duplicataque noctis imago est.
Frangitur incursu nimbosi turbinis arbos:
Frangitur et regimen: spoliisque animosa superstans
Unda, velut victrix, sinuatas despicit undas. 190
Nec leviūs, quām si quis Athon, Pindumve, revulsos
Sede suâ, totos in apertum everterit æquor,
Præcipitata ruit: pariterque et pondere et ictu
Mergit in ima ratem: cum quâ pars magna virorum
Gurgite pressa gravi, neque in aëra reddita, fato 195
Functa suo est. Alii partes et membra carinæ
Trunca tenent. Tenet ipse manu, quâ sceptra solebat,
Fragmina navigii Cœyx, sacerumque patremque
Invocat (heu!) fristrâ. Sed plurima nantis in ore.
Halcyone conjux. Illam meminitque refertque: 200
Illius ante oculos ut agant sua corpora fluctus,
Optat; et exanimis manibus tumuletur amicis.
Dum natat; absentem, quoties sinit hiscere fluctus,
Nominat Halcyonen, ipsisque immurmurat undis.
Ecce super medios fluctus niger arcus aquarum 205
Frangitur: et ruptâ mersum caput obruit undâ.
Lucifer obscurus, nec quem cognoscere posses,
Illâ nocte fuit: quoniamque excedere Olympo
Non licuit, densis texit sua nubibus ora.
Æolis interea tantorum ignara malorum
Dinumerat noctes: et jam, quas induat ille 210

Festinat vestes : jam quas, ubi venerit ille,
Ipsa gerat : redditusque sibi promittit inanes.
Omnibus illa quidem superis pia thura ferebat :

Ante tamen cunctos Junonis templa colebat :
Proque viro, qui nullus erat, veniebat ad aras.
Utque foret sospes conjux suus, utque rediret,
Optabat ; nullamque sibi præferret. At illi
Hoc de tot votis poterat contingere solum.

At dea non ultrà pro functo morte rogari
Sustinet ; utque manus funestas arceat aris ;
'Iri, meæ,' dixit, 'fidissima nuncia vocis,
Vise soporiferam Somni velociter aulam :
Exstinctique jube Cœycis imagine mittat
Somnia ad Halcyonen, veros narrantia casus.'

Dixerat. Induitur velamina mille colorum
Iris, et arquato cœlum curvamine signans
Tecta petit jussi sub rupe latentia regis.

Est prope Cimmerios longo spelunca recessu,
Mons cavus, ignavi domus et penetralia Somni :
Quò nunquam radiis oriens, mediusve, cadensve
Phœbus adire potest. Nebulæ caligine mixtæ
Exhalantur humo, dubiæque crepuscula lucis.
Non vigil ales ibi cristati cantibus oris

Evocat Auroram : nec voce silentiæ rumpunt
Sollicitive canes, canibusve sagacior anser.

Non fera, non pecudes, non moti flamine ramis,
Humanæve sonum reddunt convicia linguæ.

Muta quies habitat. Saxo tamen exit ab imo
Rivus aquæ Lethes : per quem cum murmure labens
Invitat somnos crepitantibus unda lapillis.
Ante fores antri fœcunda papavera florent,

215

220

225

230

235

240

- Innumeræque herbæ : quarum de lacte soporem
Nox legit, et spargit per opacas humida terras.
Janua, quæ verso stridorem cardine reddat, 245
Nulla domo totâ ; custos in limine nullus.
At medio torus est, ebeno sublimis in atrâ,
Plumeus, unicolor, pullo velamine tectus :
Quo cubat ipse deus, membris languore solutis.
Hunc circa passim, varias imitantia formas, 250
Somnia vana jacent totidem, quot messis aristas,
Silva gerit frondes, ejectas littus arenas.
Quò simul intravit, manibusque obstantia virgo
Somnia dimovit : vestis fulgore reluxit
Sacra domus : tardâque deus gravitate jacentes 255
Vix oculos tollens ; iterumque iterumque relabens,
Summaque percutiens nutanti pectora mento,
Excussit tandem sibi se : cubitoque levatus,
Quid veniat (cognôrat enim) scitatur. At illa :
' Somne, quies rerum, placidissime Somne deorum, 260
Pax animi, quem cura fugit ; qui corda diurnis
Fessa ministeriis mulces, reparasque labori ;
Somnia, quæ veras æquent imitamine formas,
Herculeâ Trachine jube, sub imagine regis,
Halcyonen adeant, simulacraque naufraga fingant. 265
Imperat hoc Juno.' Postquam mandata peregit
Iris, abit : neque enim ulteriùs tolerare vaporis
Vim poterat. Labique ut somnum sensit in artus,
Effugit ; et remeat per quos modò venerat arcus.
At pater e populo natorum mille suorum 270
Excitat artificem, simulatoremque figuræ,
Morphea. Non illo jussos solertiùs alter
Exprimit incessus, vultumque sonumque loquendi.
Adjicit et vestes, et consuetissima cuique

- Verba. Sed hic solos homines imitatur. At alter 275
 Fit fera, fit volucris, fit longo corpore serpens.
 Hunc Iceloni superi, mortale Phobetora vulgus
 Nominat. Est etiam diversæ tertius artis
 Phantasos. Ille in humum, saxumque, undamque, tra-
 bemque,
 Quæque vacant animâ, feliciter omnia transit. 280
 Regibus hi, ducibusque suos ostendere vultus
 Nocte solent: populos alii plebemque pererrant.
 Præterit hos senior: cunctisque e fratribus unum
 Morphea, qui peragat Thaumantidos edita, Somnus
 Eligit: et rursus molli languore solutum 285
 Depositque caput, stratoque recondidit alto..
 Ille volat, nullos strepitus facientibus alis,
 Per tenebras: intraque moræ breve tempus in urbem
 Pervenit Hæmoniam: positisque e corpore pennis
 In faciem Cœycis abit: formâque sub illâ 290
 Luridus, exsangui similis, sine vestibus ullis,
 Conjugis ante torum miseræ stetit. Uda videtur
 Barba viri, madidisque gravis fluere unda capillis.
 Tum lecto incumbens, fletu super ora refuso,
 Hæc ait: 'Agnoscis Cœyca, miserrima conjux ?' 295
 An mea mutata est facies nece? Respice; nosces:
 Inveniesque tuo pro conjuge conjugis umbram.
 Nil opis, Halcyone, nobis tua vota tulerunt.
 Occidimus: falsæ tibi me promittere noli.
 Nubilus Ægæo deprendit in æquore navim 300
 Auster, et ingenti jactatam flamme solvit:
 Oraque nostra, tuum frustrâ clamantia nomen,
 Implérunt fluctus. Non hæc tibi nuntiat auctor
 Ambiguus: non ista vagis rumoribus audis:
 Ipse ego fata tibi præsens mea naufragus edo. 305

Surge, age : da lacrymas ; lugubriaque inde : nec me
Indeploratum sub inania Tartara mitte.'

Adjicit his vocem Morpheus ; quam conjugis illa
Crederet esse sui. Fletus quoque fundere veros
Visus erat : gestumque manus Cœycis habebant. 310

[Ingemit Halcyone lacrymans, motatque lacertos
Per somnum : corpusque petens amplectitur auras :
Exclamatque, 'Mane. Quò te rapis ? ibimus unâ.]

Voce sui, specieque viri, turbata soporem
Excudit : et primò si sit circumspicit illic, 315
Qui modò visus erat. Nam moti voce ministri
Intulerant lumen. Postquam non invenit usquam ;
Percutit ora manu : laniatque a pectore vestes :
Pectoraque ipsa ferit. Nec crinem solvere curat ;
Scindit : et altrici, quæ luctûs causa, roganti, 320
'Nulla est Halcyone, nulla est,' ait ; 'occidit unâ
Cum Cœyce suo. Solantia tollite verba.

Naufragus interiit. Vidi, agnovie ; manusque
Ad discedentem, cupiens retinere, tetendi.

Umbra fugit : sed et umbra tamen manifesta, virique 325
Vera mei. Non ille quidem, si quæris, habebat
Adsuetos vultus : nec, quo priùs ore, nitebat.

Pallentem, nudumque, et adhuc humente capillo-
Infelix vidi : stetit hoc miserabilis ipso
Ecce loco : et quærerit, vestigia si qua supersint. 330

'Hoc erat, hoc animo quod divinante timebam ;
Et ne, me fugiens, ventos sequerere rogabam ?
At certè vellem, quoniam periturus abibas,
Me quoque duxisses. Tecum fuit utile, tecum
Ire mihi. Neque enim de vitæ tempore quidquam 335
Non simul egissem : nec mors discreta fuisse.
Nunc absens pereo, jactor nunc fluctibus absens :

Et, sine me, me pontus habet. Crudelior ipso
 Sit mihi mens pelago, si vitam ducere nitar
 Longius, et tanto pugnem superesse dolori.

340

Sed neque pugnabo: nec te, miserande, relinquam:
 Et tibi nunc saltem veniam comes: inque sepulcro,
 Si non urna, tamen junget nos litera; si non
 Ossibus ossa meis, at nomen nomine tangam.'

Plura dolor prohibet; verboque intervenit omni
 Plangor: et attonito gemitus e corde trahuntur.

345

Mane erat: egreditur tectis ad littus: et illum
 Mœsta locum repetit, de quo spectarat euntem.

Dumque, 'Moratus ibi,' dumque, 'Hic retinacula solvit,
 Hoc mihi discedens dedit oscula littore,' dicit,

350

[Dumque notata oculis reminiscitur acta, fretumque]

Prospicit; in liquidâ, spatio distante, tuetur
 Nescio quid, quasi corpus, aquâ: primòque, quid illud
 Esset, erat dubium. Postquam paulò appulit unda;
 Et, quamvis aberat, corpus tamen esse liquebat;

355

Qui foret, ignorans, quia naufragus, omine mota est,

Et tanquam ignoto lacrymam daret, 'Heu, miser,' in-
 quirit,

'Quisquis es, et si qua est conjux tibi?' Fluctibus ac-
 tum

Fit proprius corpus. Quod quo magis illa tuetur,
 Hoc minus, et minus est amens sua. Jamque propinquæ
 Admotum terræ, jam quod cognoscere posset,

361

Cernit. Erat conjux. 'Ille est,' exclamat: et unâ-

Ora, comas, vestem lacerat: tendensque trementes

Ad Ceyca manus, 'Sic, o carissime conjux,
 Sic ad me, miserande, redis?' ait. Adjacet undis

365

Facta manu moles: quæ primas æquoris iras

- Frangit; et incursus quæ prædelassat aquarum.
 Insilit huc: mirumque fuit potuisse; volabat:
 Percutiensque levem modò natis aëra pennis,
 Stringebat summas ales miserabilis undas. 370
- Dumque volat; mœsto similem, plenumque querelæ
 Ora dedere sonum, tenui crepitantia rostro.
 [Ut verò tetigit mutum et sine sanguine corpus;
 Dilectos artus amplexa recentibus alis,
 Frigida nequicquam duro dedit oscula rostro.] 375
- Senserit hoc Cœyx, an vultum motibus undæ
 Tollere sit visus, populus dubitat: at ille
 Senserat. Et tandem, superis miserantibus, ambo
 Alite mutantur. Fatis obnoxius îdem
- Tunc quoque mansit amor, nec conjugiale solutum 380
 Fœdus in alitibus. Coëunt, fiuntque parentes:
 Perque dies placidos, hiberno tempore, septem
 Incubat Halcyone pendentibus æquore nidis.
 Tum via tuta maris: ventos custodit, et arcet
 Æolus egressu: præstatque nepotibus æquor. 385

LIBER XII.

FAMÆ DOMUS.

v. 39.

Orbe locus medio est inter terrasque, fretumque,
 Cœlestesque plagas, triplicis confinia mundi;
 Unde, quod est usquam, quamvis regionibus absit,
 Inspicitur; penetratque cavas vox omnis ad aures.

10*

- Fama tenet, summâque domum sibi legit in arce : 5
 Innumerosque aditus, ac mille foramina tectis
 Addidit, et nullis inclusit limina portis.
 Nocte dieque patent. Tota est ex aure sonanti :
 Tota fremit : vocesque refert : iteratque quod audit.
 Nulla quies intus, nullâque silentia parte. 10
 Nec tamen est clamor, sed parvæ murmura vocis :
 Qualia de pelagi, si quis procul audiat, undis
 Esse solent : qualemve sonum, cùm Jupiter atras
 Increpuit nubes, extrema tonitrua reddunt.
 Atria turba tenent : veniunt leve vulgus, euntque : 15
 Mixtaque cum veris passim commenta vagantur
 Millia rumorum : confusaque verba volutant.
 E quibus hi vacuas implent sermonibus aures :
 Hi narrata ferunt aliò : mensuraque ficti
 Crescit ; et auditis aliquid novus adjicit auctor. 20
 Illîc Credulitas, illîc temerarius Error,
 Vanaque Lætitia est, consternatique Timores,
 Seditioque repens, dubioque auctore Susurri.
 Ipsa quid in cœlo rerum, pelagoque geratur,
 Et tellure, videt, totumque inquirit in orbem. 25

LIBER XIII.

CERTAMEN INTER AJACEM ET ULYSSEM DE ACHILLIS
ARMIS.

v. 1.

Consedêre duces : et, vulgi stante coronâ,
Surgit ad hos clypei dominus septemplicis Ajax.
Utque erat impatiens iræ, Sigeïa torvo
Littora respexit, classemque in littore, vultu : 5
Intendensque manus, 'Agimus, prô Jupiter,' inquit
'Ante rates causam ; et mecum confertur Ulysses !
At non Hectoreis dubitavit cedere flammis :
Quas ego sustinui ; quas hâc a classe fugavi.
Tutius est fictis igitur contendere verbis,
Quàm pugnare manu. Sed nec mihi dicere promptum,
Nec facere est isti : quantumque ego Marte feroci, 11
Quantum acie valeo, tantum valet iste loquendo.
Nec memoranda tamen vobis mea facta, Pelasgi,
Esse reor : vidistis enim. Sua narret Ulysses :
Quæ sine teste gerit, quorum nox conscia sola est. 15
Præmia magna peti fateor : sed demit honorem
Æmulus. Ajaci non est tenuisse superbum,
Sit licet hoc ingens, quidquid speravit Ulysses.
Iste tulit pretium jam nunc certaminis hujus ;
Quo cùm victus erit, mecum certâsse feretur. 20
Atque ego, si virtus in me dubitabilis esset,
Nobilitate potens essem, Telamone creatus :
Mœnia qui forti Trojana sub Hercule cepit :

- Littoraque intravit Pegasæâ Colcha carinâ.
 Æacus huic pater est : qui jura silentibus illîc 25
 Reddit, ubi Æoliden saxum grave Sisyphon urget.
 Æacon agnoscit summus, prolemque fatetur
 Jupiter esse suam. Sic ab Jove tertius Ajax.
 Nec tamen hæc series in causâ prosit, Achivi ;
 Si mihi cum magno non est communis Achille. 30
 Frater erat ; fraterna peto. Quid sanguine cretus
 Sisyphio, furtisque, et fraude simillimus illi,
 Inserit Æacidis alienæ nomina gentis ?
- An quòd in arma prior, nulloque sub indice veni,
 Arma neganda mihi ? potiorque videbitur ille, 35
 Ultima qui cepit, detrectavitque furore
 Militiam facta : donec solertia isto,
 Sed sibi inutilior, timidi commenta retexit
 Naupliades animi, vitataque traxit in arma ?
 Optima nunc sumat, qui sumere noluit ulla : 40
 Nos inhonorati, et donis patrueibus orbi,
 Obtulimus qui nos ad prima pericula, simus.
 Atque utinam aut verus furor ille, aut creditus, esset ;
 Nec comes hic Phrygias unquam venisset ad arces
 Hortator scelerum ! Non te, Pœantia proles, 45
 Expositum Lemnos nostro cum crimine haberet.
 Qui nunc (ut memorant) silvestribus abditus antris
 Saxa moves gemitu, Laërtiadæque precaris,
 Quæ meruit : quæ (si dî sunt) non vana preceris.
 Et nunc ille eadem nobis juratus in arma, 50
 (Heu !) pars una ducum, quo successore sagittæ
 Herculis utuntur, fractus morboque fameque,
 Velaturque aliturque avibus ; volucresque petendo
 Debita Trojanis exercet spicula fatis.
 Ille tamen vivit, quia non comitavit Ulyssem. 55

- Mallet et infelix Palamedes esse relictus.
 Viveret; aut certè letum sine crimine haberet.
 Quem malè convicti nimiùm memor iste furoris
 Prodere rem Danaam finxit: fictumque probavit
 Crimen, et ostendit, quod jam præfoderat, aurum. 60
- Ergo aut exsilio vires subduxit Achivis,
 Aut nece. Sic pugnat, sic est metuendus, Ulysses.
 Qui, licet eloquio fidum quoque Nestora vincat,
 Haud tamen efficiet, desertum ut Nestora crimen
 Esse rear nullum. Qui, cum imploraret Ulyssem 65
 Vulnere tardus equi, fessusque senilibus annis,
 Proditus a socio est. Non hæc mihi crimina fingi
 Scit bene Tydides: qui nomine sæpe vocatum
 Corripuit; trepidoque fugam exprobravit amico.
 Adspiciunt oculis superi mortalia justis.
 70 En eget auxilio, qui non tulit: utque reliquit,
 Sic linquendus erat. Legem sibi dixerat ipse.
 Conclamat socios. Adsum; videoque trementem,
 Pallentemque metu, ac trepidantem morte futurâ.
 Opposui molem clypei; texique jacentem; 75
 Servavique animam (minimum est hoc laudis) inertem.
 Si perstas certare, locum redeamus in ullum:
 Redde hostem, vulnusque tuum, solitumque timorem:
 Post clypeumque late: et mecum contendere sub illo.
 At postquam eripui; cui standi vulnera vires
 80 Non dederant, nullo tardatus vulnere fugit.
 Hector adest, secumque deos in prælia dicit:
 Quâque ruit, non tu tantum terroris, Ulysse,
 Sed fortes etiam: tantum trahit ille timoris.
 Hunc ego sanguineæ successu cædis ovantem 85
 Cominus ingenti resupinum pondere fudi.
 Hunc ego poscentem, cum quo concurreret, unus

Sustinui; sortemque meam vovistis, Achivi:
Et vestræ valuere preces. Si quæritis hujus
Fortunam pugnæ; non sum superatus ab illo.

90

Ecce ferunt Troës ferrumque, ignemque, Jovemque
In Danaas classes: ubi nunc facundus Ulysses?
Nempe ego mille meo protexi pectore puppes,
Spem vestri redditūs. Date tot pro navibus arma.

Quòd si vera licet mihi dicere; quæritur istis,
Quàm mihi, major honos: conjunctaque gloria nostra est,
Atque Ajax armis, non Ajaci arma petuntur.

Conferat his Ithacus Rhesum, imbellemque Dolona,
Priamidenque Helenum raptâ cum Pallade captum.
Luce nihil gestum, nihil est Diomede remoto:
Si semel ista datis meritis tam vilibus arma;
Dividite: et major pars sit Diomedis in illis.

Quò tamen hæc Ithaco? qui clàm, qui semper inermis
Rem gerit: et furtis incautum decipit hostem?
Ipse nitor galeæ, claro radiantis ab auro,
Insidias prodet, manifestabitque latentem.
Sed neque Dulichius sub Achillis casside vertex
Pondera tanta feret: nec non onerosa gravisque
Pelias esse potest imbellibus hasta lacertis:
Nec clypeus, vasti cælatus imagine mundi,
Conveniet timidæ, natæque ad furtæ sinistræ.
Debilitaturum quid te petis, improbe, munus?
Quod tibi si populi donaverit error Achivi,
Cur spolieris, erit; non, cur metuaris ab hoste.
Et fuga (quâ solâ cunctos, timidissime, vincis)
Tarda futura tibi est, gestamina tanta trahenti.
Adde, quòd iste tuus, tam rarò prælia passus,
Integer est clypeus: nostro, qui tela ferendo

110

115

Mille patet plagis, novus est successor habendus.

Denique, quid verbis opus est? spectemur agendo:

Arma viri fortis medios mittantur in hostes; 121

Inde jubete peti: et referentem ornate relatis.'

Finierat Telamone satus; vulgique secutum

Ultima murmur erat: donec Laërtius heros

Adstitit: atque oculos paulum tellure moratos 125

Sustulit ad proceres; exspectatoque resolvit

Ora sono: neque abest facundis gratia dictis.

' Si mea cum vestris valuissent vota, Pelasgi,

Non foret ambiguus tanti certaminis hæres:

Tuque tuis armis, nos te poteremur, Achille. 130

Quem quoniam non æqua mihi vobisque negârunt

Fata; (manuque simul veluti lacrymantia tersit

Lumina) ' quis magno meliùs succedat Achilli,

Quàm per quem magnus Danaïs successit Achilles?

Huic modò ne prosit, quòd, ut est, hebes esse videtur:

Neve mihi noceat, quòd vobis semper, Achivi, 136

Profuit ingenium: meaque hæc facundia, si qua est,

Quæ nunc pro domino, pro vobis sæpe locuta est,

Invidiâ careat: bona nec sua quisque recuset.

Nam genus, et proavos, et quæ non fecimus ipsi, 140

Vix ea nostra voco. Sed enim, quia retulit Ajax

Esse Jovis pronepos, nostri quoque sanguinis auctor

Jupiter est: totidemque gradus distamus ab illo.

Nam mihi Laërtes pater est, Arcesius illi,

Jupiter huic: neque in his quisquam damnatus et exsul.

Est quoque per matrem Cyllenius addita nobis 146

Altera nobilitas: deus est in utroque parente.

Sed neque materno quòd sum generosior ortu,

Nec mihi quòd pater est fraterni sanguinis insons,

Proposita arma peto: meritis expedite causam. 150

Dummodo quòd fratres Telamon Peleusque fuerunt,
 Ajacis meritum non sit: nec sanguinis ordo,
 Sed virtutis honos spoliis queratur in istis.

Aut si proximitas primusque requiritur hæres;
 Est genitor Peleus, est Pyrrhus filius illi.

155

Quis locus Ajaci? Phthiam Scyronve ferantur.
 Nec minùs est isto Teucer patruelis Achilli.

Num petit ille tamen? num sperat, ut auferat arma?

Ergo operum quoniam nudum certamen habetur;
 Plura quidem feci, quām quæ comprehendere dictis

160

In promptu mihi sit: rerum tamen ordine ducar.

Præscia venturi genitrix Nerëia leti

Dissimulat cultu natum. Deceperat omnes,

In quibus Ajacem, sumptæ fallacia vestis.

Arma ego fœmineis, animum motura virilem,

165

Mercibus inserui. Neque adhuc projecerat heros

Virgineos habitus, cùm parmam hastamque tenenti,

“Nate deâ,” dixi, “tibi se peritura reservant

Pergama. Quid dubitas ingentem evertere Trojam?”

Injecique manum, forteisque ad fortia misi.

170

Ergo opera illius mea sunt. Ego Telephon hastâ

Pugnantem domui: victum orantemque refeci.

Quòd Thebæ cecidêre, meum est; me credite Lesbon,

Me Tenedon, Chrysenque, et Cyllan, Apollinis urbes,

Et Syron cepisse: mēa concussa putate

175

Procubuisse solo Lyrnesia mœnia dextrâ.

Utque alias taceam; qui sævum perdere posset

Hectora, nempe dedi: per me jacet inclytus Hector.

Illis hæc armis, quibus est inventus Achilles,

Arma peto: vivo dederam, post fata reposco.

180

Ut dolor unius Danaos pervenit ad omnes,

Aulidaque Euboïcam complerunt mille carinæ;

- Exspectata diu, nulla, aut contraria classi,
 Flamina sunt : duræque jubent Agamemnona sortes
 Immeritam sœvæ natam mactare Dianæ. 185
- Denegat hoc genitor, divisque irascitur ipsis :
 Atque in rege tamen pater est. Ego mite parentis
 Ingenium verbis ad publica commoda verti.
 Nunc equidem fateor, fassoque ignoscat Atrides ;
 Difficilem tenui sub iniquo judice causam. 190
- Hunc tamen utilitas populi, fratribusque, datique
 Summa movet sceptri, laudem ut cum sanguine penset.
 Mittor et ad matrem : quæ non hortanda, sed astu
 Decipienda fuit. Quò si Telamonius issset,
 Orba suis essent etiamnum lintea ventis. 195
- Mittor et Iliacas audax orator ad arces :
 Visaque et intrata est altæ mihi curia Trojæ.
 Plenaque adhuc erat illa viris. Interritus egi,
 Quam mihi mandarbat communis Græcia, causam :
 Accusoque Parin, prædamque, Helenamque reposco :
 Et moveo Priamum, Priamoque Antenora junctum. 201
- At Paris, et fratres, et qui rapuere sub illo,
 Vix tenuere manus (scis hoc, Menelaë) nefandas :
 Primaque lux nostri tecum fuit illa pericli.
- Longa referre mora est, quæ consilioque manuque 205
 Utiliter feci spatiosi tempore belli.
 Post acies primas, urbis se mœnibus hostes
 Continuere diu ; nec aperti copia Martis
 Ulla fuit : decimo demum pugnavimus anno.
 Quid facis interea, qui nil nisi prælia nōsti ? 210
- Quis tuus usus erat ? Nam si mea facta requiris,
 Hostibus insidior : fossas munimine cingo :
 Consolor socios, ut longi tædia belli

Mente ferant placidâ : doceo quo simus alendi,
Armandive modo : mittor quò postulat usus.

215

Ecce Jovis monitu, deceptus imagine somni,
Rex jubet incepti curam dimittere belli.

Ille potest auctore suam defendere causam.

Non sinat hoc Ajax, delendaque Pergama poscat :
Quodque potest, pugnet. Cur non remoratur ituros ? 220

Cur non arma capit ? Dat, quod vaga turba sequatur ?

Non erat hoc nimium nunquam nisi magna loquenti.

Quid, quòd et ipse fugis ? vidi, puduitque videre,
Cùm tu terga dares, in honestaque vela parares.

Nec mora, ' Quid facitis ? quæ vos dementia,' dixi, 225

' Concitat, o socii, captam dimittere Trojam ?

Quidve domum fertis decimo, nisi dedecus, anno ?'

Talibus atque aliis, in quæ dolor ipse disertum

Fecerat, aversos profugâ de classe reduxi.

Convocat Atrides socios terrore paventes :

230

Nec Telamoniales etiam nunc hiscere quidquam

Ausit : at ausus erat reges incessere dictis

Thersites, etiam per me haud impunè, protervis.

Erigor, et trepidos cives exhortor in hostem :

Amissamque meâ virtutem voce reposco.

235

Tempore ab hoc, quodecumque potest fecisse videri

Fortiter iste, meum est : qui dantem terga retraxi.

Denique de Danaïs quis te laudatve petitve ?

At sua Tydides mecum communicat acta :

Me probat : et socio semper confidit Ulysse.

240

Est aliquid, de tot Grajorum millibus, unum

A Diomede legi. Nec me sors ire jubebat :

Sic tamen et spreto noctisque hostisque periclo,

Asum eadem, quæ nos, Phrygiâ de gente Dolona

Interimo : non antè tamen, quâm cuncta coëgi

245

- Prodere : et edidici quid perfida Troja pararet.
 Omnia cognōram : nec, quod specularer, habebam :
 Et iam præmissā poteram cum laude reverti.
 Haud contentus eâ, petii tentoria Rhesi,
 Inque suis ipsum castris comitesque peremī. 250
 Atque ita captivo victor votisque potitus,
 Ingredior curru lētos imitante triumphos ;
 Cujus equos pretium pro nocte poposcerat hostis.
 Arma negate mihi : fueritque benignior Ajax.
- Quid Lycii referam Sarpedonis agmina ferro 255
 Devastata meo ? Cum multo sanguine fudi
 Cœranon, Hippasiden, et Alastoraque, Chromiumque,
 Alcandrumque, Haliumque, Noëmonaque, Prytaninque,
 Exitioque dedi cum Chersidamante Thoona,
 Et Charopen, fatisque immittibus Ennomon actum : 260
 Quique minūs celebres nostrâ sub mœnibus urbis
 Procubuêre manu. Sunt et mihi vulnera, cives,
 Ipso pulchra loco : nec vanis credite verbis :
 Aspice en !' (vestemque manu diducit) et, ' Hæc sunt
 Pectora semper,' ait, ' vestris exercita rebus. 265
 At nihil impendit per tot Telamonius annos
 Sanguinis in socios : et habet sine vulnere corpus.
 Quid tamen hoc refert, si se pro classe Pelasgâ
 Arma tulisse refert contra Troasque Jovemque ?
 Confiteorque, tulit : neque enim bene facta malignè 270
 Detrectare meum est : sed nec communia solus
 Occupet, atque aliquem vobis quoque reddat honorem.
 Repulit Actorides, sub imagine tutus Achillis,
 Tr̄as ab arsuris cum defensore carinis.
 Asum etiam Hectoreo solum concurrere Marti 275
 Se putat, oblitus regisque, ducumque, meique ;
 Nonus in officio, et prælatus munere sortis.

Sed tamen eventus vestræ, fortissime, pugnæ
Quis fuit? Hector abit violatus vulnere nullo.

Me miserum, quanto cogor meminisse dolore 280
Temporis illius; quo, Grajūm murus, Achilles
Procubuit! Nec me lacrymæ, luctusve, timorve
Tardârunt, quin corpus humo sublime referrem.
His humeris, his, inquam, humeris ego corpus Achillis,
Et simul arma tuli: quæ nunc quoque ferre laboro. 285
Sunt mihi, quæ valeant in talia pondera, vires:
Est animus vestros certè sensurus honores.

Scilicet idcirco pro gnato cœrula mater 290
Ambitiosa suo fuit, ut cœlestia dona,
Artis opus tantæ, rudit et sine pectore miles
Indueret? neque enim clypei cœlamina nôrit,
Oceanum, et terras, cumque alto sidera cœlo,
Pleiadasque, Hyadasque, immunemque æquoris Arcton,
Diversasque urbes, nitidumque Orionis ensem.
Postulat ut capiat, quæ non intelligit, arma. 295

Quid? quòd me, duri fugientem munera belli,
Arguit incepto serum accessisse labori?
Nec se magnanimo maledicere sentit Achilli?
Si simulâsse vocat crimen, simulavimus ambo.
Si mora pro culpâ est; ego sum maturior illo. 300
Me pia detinuit conjux: pia mater Achillen:
Primaque sunt illis data tempora, cœtera vobis.
Haud timeo, si jam nequeo defendere crimen
Cum tanto commune viro. Deprensus Ulyssis
Ingenio tamen ille; at non Ajacis, Ulysses. 305

Neve in me stolidæ convicia fundere linguæ
Admiremur eum: vobis quoque digna pudore
Objicit. An falso Palameden crimine turpe
Accusâsse mihi, vobis damnâsse decorum est?

- Sed neque Naupliades facinus defendere tantum, 310
 Tamque patens, valuit : nec vos audistis in illo
 Crimina ; vidistis : pretioque objecta patebant.
- Nec Pœantiaden quòd habet Vulcania Lemnos,
 Esse reus merui : factum defendite vestrum :
 Consensistis enim : nec me suasisse negabo, 315
 Ut se subtraheret bellique viæque labori,
 Tentaretque feros requie lenire dolores.
 Paruit ; et vivit. Non hæc sententia tantùm
 Fida, sed et felix ; cùm sit satis, esse fidelem.
 Quem quoniam vates delenda ad Pergama poscunt, 320
 Ne mandate mihi : meliùs Telamonius ibit,
 Eloquoque virum morbis irâque furentem
 Mollet, aut aliquâ producet callidus arte.
 Antè retro Simoïs fluet, et sine frondibus Ide
 Stabit, et auxilium promittet Achaïa Trojæ, 325
 Quàm, cessante meo pro vestris pectore rebus,
 Ajacis stolidi Danaïs sollertia prosit.
 Sis licèt infestus sociis, regique, mihiique,
 Dure Philoctete ; licèt exsecrere, meumque
 Devoveas sine fine caput ; cupiasque dolenti
 Me tibi fortè dari, nostrumque haurire cruentem ;
 [Utque tui mihi, sic fiat tibi copia nostri :]
 Te tamen aggrediar : [mecumque reducere nitar.]
- Tamque tuis potiar (siveat Fortuna) sagittis,
 Quàm sum Dardanio, quem cepi, vate potitus : 335
 Quàm responsa deûm, Trojanaque fata, retexi :
 Quàm rapui Phrygiæ signum penetrale Minervæ
 Hostibus e mediis. Et se mihi comparat Ajax ?
 Nempe capi Trojam prohibebant fata. sine illis.
 Fortis ubi est Ajax ? ubi sunt ingentia magni
 Verba viri ? Cur hîc metuis ? cur audet Ulysses

- Ire per excubias, et se committere nocti ?
 Perque feros enses, non tantum mœnia Troum,
 Verum etiam summas arces intrare, suâque
 Eripere æde deam, raptamque efferre per hostes ? 345
- Quæ nisi fecissem, frustrâ Telamone creatus
 Gestâsset lævâ taurorum tergora septem.
 Illâ nocte mihi Trojæ victoria parta est :
 Pergama tum vici, cùm vinci posse coëgi.
- Desine Tydiden vultuque et murmure nobis . 350
- Ostentare meum : pars est sua laudis in illis.
 Nec tu, cùm sociâ clypeum pro classe tenebas,
 Solus eras : tibi turba comes, mihi contigit unus.
 Qui, nisi pugnacem sciret sapiente minorem
 Esse, nec indomitæ deberi præmia dextræ, 355
- Ipse quoque hæc peteret : peteret moderator Ajax,
 Eurypylusque ferox, claroque Andremone natus :
 Nec minus Idomeneus, patriâque creatus eâdem
 Meriones : peteret majoris frater Atridæ.
- Quippe manu fortes (nec sunt tibi Marte secundi) 360
- Consiliis cessere meis. Tibi dextera bello
 Utilis ; ingenium est, quod eget moderamine nostri.
 Tu vires sine mente geris : mihi cura futuri est.
 Tu pugnare potes : pugnandi tempora mecum
 Eligit Atrides : tu tantum corpore prodes ; 365
- Nos animo : quantoque ratem qui temperat, anteit
 Remigis officium ; quanto dux milite major ;
 Tanto ego te supero. Nec non in corpore nostro
 Pectora sunt potiora manu : vigor omnis in illis.
- At vos, o proceres, vigili date præmia vestro ; 370
- Proque tot annorum curâ, quos anxius egi,
 Hunc titulum meritis pensandum reddite nostris.
 Jam labor in fine est : obstantia fata removi :

Altaque, posse capi faciendo, Pergama cepi.
 Per spes nunc socias, casuraque mœnia Troum, 375
 Perque deos oro, quos hosti nuper ademi ;
 Per, si quid superest, quod sit sapienter agendum ;
 Si quid adhuc audax, ex præcipitique petendum ;
 Si Trojæ fatis aliquid restare putatis ;
 Este mei memores : aut si mihi non datis arma ; 380
 Huic date.' Et ostendit signum fatale Minervæ.

Mota manus procerum est : et, quid facundia posset,
 Re patuit ; fortisque viri tulit arma disertus.
 Hectora qui solus, qui ferrum, ignemque, Jovemque
 Sustinuit toties ; unam non sustinet iram : 385
 Invictumque virum vincit dolor. Arripit ensem :
 Et, 'Meus hic certè est. An et hunc sibi poscat Ulysses ?
 Hoc,' ait, 'utendum est in me mihi : quique cruento
 Sæpe Phrygum maduit, domini nunc cæde madebit :
 Ne quisquam Ajacem possit superare, nisi Ajax.' 390
 Dixit : et in pectus, tum denique vulnera passum,
 Quâ patuit ferro, letalem condidit ensem :
 Nec valuere manus infixum educere telum :
 Expulit ipse cruentus : rubefactaque sanguine tellus
 Purpureum viridi genuit de cespite florem, 395
 Qui priùs Æbalio fuerat de vulnere natus.
 Litera communis mediis pueroque viroque
 Inscripta est foliis : hæc nominis, illa querelæ.

HECUBA IN CANEM MUTATA.

v. 404.

Troja simul Priamusque cadunt : Priameïa conjux
 Perdidit infelix hominis post omnia formam ; 400
 Externasque novo latratu terruit auras.

Longus in angustum quâ clauditur Hellespontus,
Ilion ardebat ; neque adhuc consederat ignis :
Exiguumque seni Priami Jovis ara cruem
Combiberat. Tractata comis antistita Phœbi
Non profecturas tendebat ad æthera palmas.
Dardanidas matres priorum signa deorum,
Dum licet, amplexas, succensaque templa tenentes
Invidiosa trahunt victores præmia Graji.

Mittitur Astyanax illis de turribus, unde 410
Pugnantem pro se, proavitaque regna tuentem,
Sæpe videre patrem, monstratum a matre, solebat.
Jamque viam suadet Boreas ; flatique secundo
Carbasa mota sonant : jubet uti navita ventis.

‘Troja, vale : rapimur,’ clamant : dantque oscula terræ
Troades : et patriæ fumantia tecta relinquunt. 416
Ultima concedit classem (miserabile visu)
In mediis Hecube nat̄orū inventa sepulcris.
Prensantem tumulos, atque ossibus oscula dantem
Dulichiae traxere manus. Tamen unius hausit,
Inque sinu cineres secum tulit Hectoris haustos.
Hectoris in tumulo canum de vertice crinem,
Inferias inopes, crinem-lachrymasque relinquit.

Est, ubi Troja fuit, Phrygiæ contraria tellus,
Bistonii habitata viris. Polymestoris illic 425

Regia dives erat, cui te commisit alendum
Clām, Polydore, pater, Phrygiisque removit ab armis.
Consilium sapiens, sceleris nisi præmia magnas
Adjecisset opes, animi irritamen avari.

Ut cecidit Fortuna Phrygum, capit impius ensem 430
Rex Thracum, juguloque sui defigit alumni :
Et, tanquam tolli cum corpore crimina possent,
Exanimem e scopulo subjectas misit in undas.

- Littore Threicio classem religârat Atrides,
Dum mare pacatum, dum ventus amicior esset. 435
Hic subitò, quantus, cùm viveret, esse solebat,
Exit humo latè ruptâ, similisque minaci,
Temporis illius vultum referebat Achilles,
Quo ferus injusto petuit Agamemnona ferro.
'Immemoresque mei disceditis,' inquit, 'Achivi? 440
Obrutaque est mecum virtutis gratia nostræ?
Ne facite: utque meum non sit sine honore sepulcrum,
Placet Achilleos mactata Polyxena manes.'
- Dixit: et, immitti sociis parentibus umbræ,
Rapta sinu matris, quam jam propè sola fovebat, 445
Fortis, et infelix, et plusquam fœmina, virgo
Ducitur ad tumulum, diroque fit hostia busto.
Quæ memor ipsa sui; postquam crudelibus aris
Admota est; sensitque sibi fera sacra parari;
Utque Neoptolemum stantem, ferrumque tenentem, 450
Inque suo vidit figentem lumina vultu;
'Utere jamdudum generoso sanguine,' dixit:
'Nulla mora est. At tu jugulo, vel pectore, telum
Conde meo: jugulumque simul pectusque retexit.
'Scilicet aut ulli servire Polyxena ferrem, 455
Aut per tale sacrum numen placabitur ullum.
Mors tantum vellem matrem mea fallere posset.
Mater obest; minuitque necis mihi gaudia: quamvis
Non mea mors illi, verum sua vita gemenda est.
Vos modò, ne Stygios adeam non libera manes, 460
Este procul; si justa peto: tactuque viriles
Virgineo removetē manus: acceptior illi,
Quisquis is est, quem cæde meâ placare paratis,
Liber erit sanguis. Si quos tamen ultima nostri
Vota movent oris; Priami vos filia regis, 465

Non captiva, rogat ; genitrici corpus inemptum
 Reddite : neve auro redimat jus triste sepulcri,
 Sed lacrymis. Tunc, cùm poterat, redimebat et auro.'

Dixerat. At populus lacrymas, quas illa tenebat,
 Non tenet. Ipse etiam flens invitusque sacerdos 470
 Præbita conjecto rupit præcordia ferro.

Illa, super terram defecto poplite labens,
 Pertulit intrepidos ad fata novissima vultus.
 Troades excipiunt, deploratosque recensent
 Priamidas, et quid dederit domus una croris. 475

Teque gemunt, virgo ; teque, o modò regia conjux,
 Regia dicta parens, Asiæ florentis imago ;
 Nunc etiam prædæ mala sors : quam victor Ulysses
 Esse suam nollet, nisi quòd tamen Hectora parti
 Edideras. Dominum matri vix reperit Hector. 480

Quæ corpus complexa animæ tam fortis inane,
 Quas toties patriæ dederat, natisque, viroque,
 Huic quoque dat lacrymas ; lacrymas in vulnera fundit :
 Osculaque ore legit, consuetaque pectora plangit :

Canitiemque suam concreto in sanguine verrens, 485
 Plura quidem, sed et hæc, laniato pectore dixit :
 'Nata tuæ (quid enim superest ?) dolor ultime matri,
 Nata, jaces : videoque tuum, mea vulnera, vulnus.
 En, ne perdiderim quenquam sine cæde meorum,
 Tu quoque vulnus habes. At te, quia fœmina, rebar 490
 A ferro tutam : cecidisti et fœmina ferro.

Totque tuos idem fratres, te perdidit idem,
 Exitium Trojæ, nostrique orbator, Achilles.

At postquam Paridis cecidit Phœbique sagittis ;
 "Nunc certè," dixi, "non est metuendus Achilles." 495
 Nunc quoque mi metuendus erat. Cinis ipse sepulti
 In genus hoc sœvit : tumulo quoque sensimus hostem :

- Æacidæ fœcunda fui. Jacet Ilion ingens :
 Eventuque gravi finita est publica clades :
 Si finita tamen. Soli mihi Pergama restant : 500
 In cursuque meus dolor est. Modò maxima rerum,
 Tot generis natisque potens, nuribusque viroque,
 Nunc trahor exsul, inops, tumulis avulsa meorum,
 Penelopæ munus : quæ me, data pensa trahentem,
 Matribus ostendens Ithacis, " Hæc Hectoris illa est 505
 Clara parens : hæc est," dicet, " Priameïa conjux." >
 Postque tot amissos tu nunc, quæ sola levabas
 Maternos luctus, hostilia busta piâsti.
 Inferias hosti peperi. Quò ferrea resto ?
 Quidve moror ? quò me servas, damnosa senectus ? 510
 Quid, dì crudeles, nisi quò nova funera cernam,
 Vivacem differtis anum ? Quis posse putaret
 Felicem Priamum, post diruta Pergama, dici ?
 Felix morte suâ, nec te, mea nata, peremptam
 Adspicit, et vitam pariter regnumque reliquit. 515
 At (puto) funeribus dotabere, regia virgo ;
 Condeturque tuum monumentis corpus avitis.
 Non hæc est fortuna domûs. Tibi munera matris
 Contingent fletus, peregrinæque haustus arenæ.
 Omnia perdidimus. Superest, cur vivere tempus 520
 In breve sustineam, proles gratissima matri,
 Nunc solus, quondam minimus de stirpe virili,
 Has datus Ismario regi Polydorus in oras.
 Quid moror interea crudelia vulnera lymphis
 Abluere, et sparsos immiti sanguine vultus ?' 525
 Dixit : et ad littus passu processit anili,
 Albentes laniata comas. ' Date, Troades, urnam,'
 Dixerat infelix, liquidas hauriret ut undas :
 Adspicit ejectum Polydori in littore corpus,

- Factaque Threiciis ingentia vulnera telis. 530
 Troades exclamant: obmutuit illa dolore;
 Et pariter vocem, lacrymasque introrsus obortas
 Devorat ipse dolor: duroque simillima saxo
 Torpet: et adversâ figit modò lumina terrâ;
 Interdum torvos sustollit ad æthera vultus: 535
 Nunc positi spectat vultum, nunc vulnera, nati,
 Vulnera præcipue: seque armat et instruit irâ.
 Quâ simul exarsit, tanquam regina maneret,
 Ulcisci statuit; pœnæque in imagine tota est.
 Utque furit catulo lactente orbata leæna, 540
 Signaque nacta pedum, sequitur, quem non videt, hostem:
 Sic Hecube, postquam cum luctu miscuit iram,
 Non oblita animorum, annorum oblita suorum,
 Vadit ad artificem diræ Polymestora cædis:
 Colloquiumque petit: nam se monstrare relictum 545
 Velle latens illi, quod nato redderet, aurum.
 Credidit Odrysius: prædæque adsuetus amore
 In secreta venit: cum blando callidus ore,
 'Tolle moras, Hecube,' dixit: 'da munera nato.
 Omne fore illius quod das, quod et antè dedisti, 550
 Per superos juro.' Spectat truculenta loquentem,
 Falsaque jurantem: tumidâque exæstuat irâ;
 Atque ita correptum captivarum agmine matrum
 Involut, et digitos in perfida lumina condit,
 Exspoliatque genas oculis (facit ira valentem) 555
 Immergitque manus: fœdataque sanguine sonti
 Non lumen, neque enim superest, loca luminis haurit.
 Clade sui Thracum gens irritata tyranni
 Troada telorum lapidumque incessere jactu
 Cœpit. At hæc missum rauco cum murmure saxum 560
 Morsibus insequitur: rictuque in verba parato

Latravit, conata loqui. Locus exstat, et ex re
Nomen habet: veterumque diu memor illa malorum,
Tum quoque Sithonios ululavit mœsta per agros.

Illiis Troasque suos, hostesque Pelasgos, 565
Illiis fortuna deos quoque moverat omnes:
Sic omnes, ut et ipsa Jovis conjuxque sororque
Eventus Hecubam meruisse negaverit illos.

MEMNONIS CINERES IN AVES MUTATI.

v. 576.

Non vacat Auroræ, quanquam isdem faverat armis,
Cladibus, et casu Trojæque Hecubæque moveri. 570
Cura deam propior, luctusque domesticus angit
Memnonis amissi, Phrygiis quem lutea campis
Vidit Achilleâ pereuntēm cuspide mater.
Vidit; et ille color, quo matutina rubescunt
Tempora, palluerat: latuitque in nubibus æther. 575

At non impositos supremis ignibus artus
Sustinuit spectare parens: sed crine soluto,
Sicut erat, magni genibus procumbere non est
Dedignata Jovis, lacrymisque has addere voces:
'Omnibus inferior, quas sustinet aureus æther, 580
(Nam mihi sunt totum rarissima templa per orbem)
Diva tamen venio: non ut delubra, diesque
Des mihi sacrificos, caliturasque ignibus aras.
Si tamen adspicias, quantum tibi foemina præstem,
Tum cum luce novâ noctis confinia servo, 585
Præmia danda putas. Sed non ea cura; neque hic est
Nunc status Auroræ, meritos ut poscat honores.
Memnonis orba mei venio: qui fortia frustrâ
Pro patruo tulit arma suo; primisque sub annis

- Occidit a fortí (sic vos voluistis) Achille. 590
 Da, precor, huic aliquem, solatia mortis, honorem,
 Summe deūm rector, maternaque vulnera leni.'
- Jupiter annuerat ; cùm Memnonis arduus alto
 Corruit igne rogus, nigrique volumina fumi
 Infecrē diem : veluti cùm flumina natas 595
 Exhalant nebulas, nec sol admittitur infrā.
 Atra favilla volat, glomerataque corpus in unum
 Densatur ; faciemque capit : sumitque calorem
 Atque animam ex igni. Levitas sua præbuit alas.
 Et primò similis volucri, mox vera volucris 600
 Insonuit pennis. Pariter sonuere sorores
 Innumeræ, quibus est eadem natalis origo.
 Terque rogum lustrant : et consonus exit in auras
 Ter clangor : quarto seducunt castra volatu.
 Tum duo diversâ populi de parte feroce 605
 Bella gerunt, rostrisque, et aduncis unguibus iras
 Exercent, alasque adversaque pectora lassant :
 Inferiæque cadunt cineri cognata sepulto
 Corpora : seque viro forti meminêre creatas.
- Præpetibus subitis nomen facit auctor ; ab illo 610
 Memnonides dictæ, cùm sol duodena peregit
 Signa, parentalì periturae Marte rebellant.
 Ergo aliis latrâsse Dymantida flebile visum :
 Luctibus est Aurora suis intenta, piasque
 Nunc quoque dat lacrymas, et toto rorat in orbe. 615

LIBER XIV.

ÆNEAS ET REGES ALBANI.

v. 445.

Solvitur herboso religatus ab aggere funis :
 Et procul insidias, infamatæque relinquunt
 Tecta deæ, lucosque petunt, ubi nubilus umbrâ
 In mare cum flavâ prorumpit Tybris arenâ.
 Faunigenæque domo potitur natâque Latini ; 5
 Non sine Marte tamen. Bellum cum gente feroci
 Suscipitur ; pactâque fuit pro conjuge Turnus.

Concurrit Latio Tyrrhenia tota : diuque
 Ardua sollicitis victoria quæritur armis.
 Auget uterque suas externo robore vires : 10
 Et multi Rutulos, multi Trojana tuentur
 Castra. Neque Æneas Evandri ad limina frustrâ,
 At Venulus magnam profugi Diomedis ad urbem
 Venerat. Ille quidem sub Iapyge maxima Dauno
 Mœnia considerat, dotaliaque arva tenebat. 15
 Sed Venulus Turni postquam mandata peregit,
 Auxiliumque petit; vires Ætolius heros
 Excusat: nec se socii committere pugnæ
 Velle sui populos: nec, quos e gente suorum
 Armet, habere viros. Rutuli sine viribus illis 20
 Bella instructa gerunt: multumque ab utrâque crux
 Parte datur. Fert ecce avidas in pinea Turnus
 Texta faces: ignesque timent, quibus unda pepercit.
 Jamque picem, et ceras, alimentaque cætera flammæ
 Mulciber urebat, perque altum ad carbasa malum 25
 Ibat, et incurvæ sumabant transtra carinæ :

Cum memor has pinus Idæo vertice cæsas
 Sancta deûm genitrix, tinnitibus aëra pulsi
 Æris, et inflati complevit murmure buxi.
 Perque leves domitis invecta leonibus auras, 30
 'Irrita sacrilegâ jactas incendia dextrâ,
 Turne,' ait. 'Eripiam ; nec, me paciente, cremabit
 Ignis edax nemorum partes et membra meorum.'
 Intonuit dicente deâ : tonitrumque secuti
 Cum saliente graves ceciderunt grandine nimbi : 35
 Aëraque, et subitis tumidum concursibus æquor
 Astræi turbant, et eunt in prœlia, fratres.
 E quibus alma parens, unius viribus usa,
 Stupea prærumpit Phrygiæ retinacula classis :
 Fertque rates pronas, medioque sub æquore mergit. 40
 Robore mollito, lignoque in corpora verso,
 In capitum faciem puppes mutantur aduncæ :
 In digitos abeunt, et crura natantia, remi :
 Quodque priùs fuerat, latus est : mediisque carina
 Subdita navigiis, spinæ mutatur in usum. 45
 Lina comæ molles, antennæ brachia fiunt.
 Cærulus, ut fuerat, color est. Quasque antè timebant,
 Illas virgineis exercent lusibus undas
 Naïdes æquoreæ : durisque in montibus ortæ
 Molle fretum celebrant : nec eas sua tangit origo. 50
 Non tamen oblitæ, quâm multa pericula sævo
 Pertulerint pelago, jactatis sæpe carinis
 Supposuère manus : nisi si qua vehebat Achivos.
 Cladis adhuc Phrygiæ memores, odêre Pelasgos.
 Spes erat, in nymphas animatâ classe marinas, 55
 Posse metu monstri Rutulum desistere bello.
 Perstat, habetque deos pars utraque : quique deorum
 Instar, habent animos. Nec jam dotalia regna,

Nec socii sceptrum, nec te, Lavinia virgo,	
Sed vicesse petunt: deponendique pudore	60
Bella gerunt. Tandemque Venus victricia nati	
Arma videt: Turnusque cadit; cadit Ardea, Turno	
Sospite, dicta potens. Quam postquam barbarus ignis	
Abstulit, et tepidâ latuerunt tecta favillâ;	
Congerie e mediâ tum primùm cognita præpes	65
Subvolat, et cineres plausis everberat alis.	
Et sonus, et macies, et pallor, et omnia, captam	
Quæ deceant urbem, nomen quoque mansit in illâ	
Urbis: et ipsa suis deplangitur Ardea pennis.	
Jamque deos omnes, ipsamque Æneïa virtus	70
Junonem veteres finire coegerat iras:	
Cùm, bene fundatis opibus crescentis Iüli,	
Tempestivus erat cœlo Cythereius heros;	
Ambieratque Venus superos: colloque parentis	
Circumfusa sui, 'Nunquam mihi,' dixerat, 'ullo	75
Tempore dure pater, nunc sis mitissimus oro;	
Æneaque meo, qui te de sanguine nostro	
Fecit avum, quamvis parvum, des, optime, numen;	
Dummodo des aliquod. Satis est inamabile regnum	
Adspexisse semel, Stygios semel isse per amnes.'	80
Adsensere dei: nec conjux regia vultus	
Immotos tenuit, placatoque annuit ore.	
Tum pater, 'Estis,' ait, 'cœlesti munere digni,	
Quæque petis, pro quoque petis: cape, nata, quod optas.'	
Fatus erat. Gaudet, gratesque agit illa parenti:	85
Perque leves auras junctis invecta columbis	
Littus adit Laurens; ubi tectus arundine serpit	
In freta flumineis vicina Numicius undis.	
Hunc jubet Æneæ, quæcumque obnoxia morti,	
Abluere; et tacito deferre sub æquora cursu.	90

Corniger exsequitur Veneris mandata : suisque,
Quicquid in Æneâ fuerat mortale, repurgat,
Et respergit aquis. Pars optima restitit illi.

Lustratum genitrix divino corpus odore
Unxit, et ambrosiâ cum dulci nectare mixtâ
Contigit os, fecitque deum : quem turba Quirini
Nuncupat Indigetem ; temploque arisque recepit.

Inde sub Ascanii ditione binominis Alba,
Resque Latina fuit : succedit Silvius illi :

Quo satus, antiquo tenuit repetita Latinus 100

Nomina cum sceptro. Clarum subit Alba Latinum :
Epitos ex illo est : post hunc Capetusque, Capysque ;
Sed Capys antè fuit. Regnum Tiberinus ab illis
Cepit ; et in Tusci demersus fluminis undis
Nomina fecit aquæ. De quo Remulusque, feroxque 105
Acrota sunt geniti : Remulus maturior annis
Fulmineo periit, imitator fulminis, ictu.

Fratre suo sceptrum moderatior Acrota forti

Tradit Aventino : qui quo regnârat, eodem
Monte jacet positus ; tribuitque vocabula monti. 110

Jamque Palatinæ summam Proca gentis habebat.

Rege sub hoc Pomona fuit : quâ nulla Latinas
Inter Hamadryadas coluit sollertiùs hortos,
Nec fuit arborei studiosior altera fœtûs :

Unde tenet nomen. Non silvas illa, nec amnes ;
Rus amat, et ramos, felicia poma ferentes.

Nec jaculo gravis est, sed aduncâ dextera falce :
Quâ modò luxuriem premit, et spatiantia passim
Brachia compescit : fissâ modò cortice virgam
Inserit, et succos alieno præstat alumno. 120

Nec patitur sentire sitim : bibulæque recurvas
Radicis fibras labentibus irrigat undis.

95

100

110

115

120

- Proximus Ausonias injusti miles Amulî
 Rexit opes : Numitorque senex amissa nepotum
 Munere regna capit : festisque Palilibus urbis 125
 Mœnia conduntur. Tatiusque patresque Sabini
 Bella gerunt : arcisque viâ Tarpeia reclusâ
 Dignâ animam pœnâ congestis exuit armis.
 Inde sati Curibus, tacitorum more luporum,
 Ore premunt voces, et corpora victa sopore 130
 Invadunt, portasque petunt ; quas objice firmâ
 Clauserat Iliades. Unam tamen ipsa recludit,
 Nec strepitum verso Saturnia cardine fecit.
 Sola Venus portæ cecidisse repagula sensit :
 Et clausura fuit : nisi quòd rescindere nunquam 135
 Dîs licet acta deûm. Jano loca juncta tenebant
 Naïdes Ausoniæ, gelido rorantia fonte :
 Has rogat auxilium. Nec nymphæ justa petentem
 Sustinuêre deam : venasque et flumina fontis
 Elicuêre sui. Nondum tamen invia Jani 140
 Ora patentis erant, neque iter præcluserat unda.
 Lurida supponunt fœcundo sulfura fonti,
 Incenduntque cavas fumante bitumine venas.
 Viribus his aliisque vapor penetravit ad ima
 Fontis : et Alpino modò quæ certare rigori 145
 Audebatis aquæ, non ceditis ignibus ipsis.
 Flammiferâ gemini fumant adspergine postes :
 Portaque, nequicquam rigidis permissa Sabinis,
 Fonte fuit præstructa novo ; dum Martius arma
 Indueret miles. Quæ postquam Romulus ultro
 Obtulit ; et strata est tellus Romana Sabinis 150
 Corporibus, strata estque suis ; generique cruentem
 Sanguine cum socii permiscuit impius ensis :
 Pace tamen sisti bellum, nec in ultima ferro

Decertare, placet ; Tatumque accedere regno.

155

Occiderat Tatius, populisque æquata duobus,
Romule, jura dabas : positâ cùm casside Mavors
Talibus affatur divûmque hominumque parentem :

‘Tempus adest, genitor, (quoniam fundamine magno
Res Romana valet, nec præside pendet ab uno)

160

Præmia, quæ promissa mihi dignoque nepoti,
Solvere, et ablatum terris imponere cœlo.

Tu mihi concilio quandam præsente deorum,
(Nam memoro, memorique animo pia verba notavi)

“Unus erit, quem tu tolles in cœrula cœli,”
Dixisti. Rata sit verborum summa tuorum.’

165

Annuit omnipotens, et nubibus aëra cæcis
Occuluit, tonitruque et fulgure terruit Urbem.

Quæ sibi promissæ sensit data signa rapinæ,
Ininxusque hastæ, pressos temone cruento

170

Impavidus concendit equos Gradivus, et ictu
Verberis increpuit : pronumque per aëra lapsus

Constitit in summo nemorosi colle Palati :

Reddentemque suo jam regia jura Quiriti
Abstulit Iliaden. Corpus mortale per auras

175

Dilapsum tenues : ceu latâ plumbea fundâ
Missa solet medio glans intabescere cœlo.

Pulchra subit facies, et pulvinaribus altis
Dignior, et qualis trabeati forma Quirini.

Flebat ut amissum conjux ; cùm regia Juno
Irin ad Hersiliam descendere limite curvo

180

Imperat : et vacuæ sua sic mandata referre.
‘O et de Latiâ, o et de gente Sabinâ

Præcipuum, matrona, decus ; dignissima tanti
Antè fuisse viri, conjux nunc esse Quirini ;

185

Siste tuos fletus : et, si tibi cura videndi

Conjugis est, duce me lucum pete, colle Quirino
 Qui viret, et templum Romani regis obumbrat.'
 Paret: et in terram pictos delapsa per arcus,
 Hersiliam jussis compellat vocibus Iris. 190
 Illa verecundo vix tollens lumina vultu,
 'O dea, (namque mihi, nec quæ sis dicere promptum est;
 Et liquet esse deam) duc, o duc,' inquit: 'et offer
 Conjugis ora mihi: quæ si modò posse videre
 Fata semel dederint; cœlum acceptâsse fatebor.' 195
 Nec mora; Romuleos cum virgine Thaumanteâ
 Ingreditur colles. Ibi sidus ab æthere lapsum
 Decidit in terras: a cujus lumine flagrans
 Hersiliæ crinis cum sidere cessit in auras.
 Hanc manibus notis Romanæ conditor urbis 200
 Excipit, et priscum pariter cum corpore nomen
 Mutat; Oramque vocat; quæ nunc dea juncta Quirino est.

LIBER XV.

PYTHAGORÆ SERMO.

v. 60.

Vir fuit hîc, ortu Samius: sed fugerat una
 Et Samon et dominos; odioque tyrannidis exsul
 Sponte erat. Isque, licet cœli regione remotos,
 Mente deos adiit; et, quæ natura negabat
 Visibus humanis, oculis ea pectoris hausit. 5
 Cumque animo, et vigili perspexerat omnia curâ,
 In medium discenda dabat: cœtusque silentûm,
 Dictaque mirantûm, magni primordia mundi,

Et rerum causas, et quid natura, docebat :
 Quid deus ; unde nives ; quæ fulminis esset origo ; 10
 Jupiter, an venti, discussâ nube tonarent ;
 Quid quateret terras ; quâ sidera lege mearent ;
 Et quodcunque latet. Primusque animalia mensis
 Arguit imponi : primus quoque talibus ora
 Docta quidem solvit, sed non et credita, verbis : 15
 'Parcite, mortales, dapibus temerare nefandis
 Corpora. Sunt fruges, sunt deduentia ramos
 Pondere poma suo, tumidæque in vitibus uvæ :
 Sunt herbæ dulces : sunt, quæ mitescere flammâ,
 Mollirique queant. Nec vobis lacteus humor 20
 Eripitur, nec mella thymi redolentia florem.
 Prodigia divitias, alimentaque mitia tellus
 Suggerit : atque epulas sine cæde et sanguine præbet.
 Carne feræ sedant jejunia : nec tamen omnes.
 Quippe equus, et pecudes, armentaque gramine vivunt. 25
 At quibus ingenium est immansuetumque, ferumque,
 Armeniæque tigres, iracundique leones,
 Cumque lupis ursi, dapibus cum sanguine gaudent.
 Heu quantum scelus est, in viscera viscera condi,
 Congestoque avidum pinguescere corpore corpus ; 30
 Alteriusque animantem animantis vivere leto !
 Scilicet in tantis opibus, quas optima matrum
 Terra parit, nil te nisi tristia mandere sævo
 Vulnera dente juvat, ritusque referre Cyclopum ?
 Nec, nisi perdidieris alium, placare voracis,
 Et malè morati poteris jejunia ventris ? 35
 At vetus illa ætas, cui fecimus Aurea nomen,
 Fœtibus arboreis, et, quas humus educat, herbis
 Fortunata fuit : nec polluit ora cruento.
 Tunc et aves tutæ movère per aëra pennas ; 40

- Et lepus impavidus mediis erravit in agris :
 Nec sua credulitas piscem suspenderat hamo :
 Cuncta sine insidiis, nullamque timentia fraudem,
 Plenaque pacis erant. Postquam non utilis auctor
 Victibus invidit, (quisquis fuit ille virorum) 45
 Corporeasque dapes avidam demersit in alvum ;
 Fecit iter sceleri : primâque e cæde ferarum
 Incaluisse putem maculatum sanguine ferrum.
 Idque satis fuerat : nostrumque potentia letum
 Corpora missa neci, salvâ pietate, fatemur : 50
 Sed quâm danda neci, tam non epulanda fuerunt.
 Longius inde nefas abiit : et prima putatur
 Hostia sus meruisse mori, quia semina pando
 Eruerit rostro, spemque interceperit anni.
 Vite caper morsâ Bacchi mactandus ad aras 55
 Dicitur ultoris. Nocuit sua culpa duobus.
 Quid meruistis oves, placidum pecus, inque tuendos
 Natum homines, pleno quæ fertis in ubere nectar ?
 Mollia quæ nobis vestras velamina lanas
 Præbetis, vitâque magis, quâm morte juvatis. 60
 Quid meruère boves, animal sine fraude dolisque,
 Innocuum, simplex, natum tolerare labores ?
 Immemor est demum, nec frugum munere dignus,
 Qui potuit curvi dempto modò pondere aratri
 Ruricolam mactare suum : qui trita labore 65
 Illa, quibus toties durum renovaverat arvum,
 Tot dederat messes, percussit colla securi.
 Nec satis est, quòd tale nefas committitur : ipsos
 Inscriptâ deos sceleri, numenque supernum
 Cæde laboriferi credunt gaudere juvenci. 70
 Victima labe carens, et præstantissima formâ,
 (Nam placuisse nocet) vittis præsignis et auro,

- Sistitur ante aras, auditque ignara precantem :
 Imponique suæ videt inter cornua fronti,
 Quas coluit fruges : percussaque sanguine cultros 75
 Inficit in liquidâ prævisos forsitan undâ.
 Protinus erectas viventi pectore fibras
 Inspiciunt, mentesque deûm scrutantur in illis.
 Unde fames homini vetitorum tanta ciborum ?
 Audetis vesci, genus o mortale ? quod, oro, 80
 Ne facite : et monitis animos advertite nostris.
 Cùmque boum dabitis cæsorum membra palato,
 Mandere vos vestros scite et sentite colonos.
 Et quoniam deus ora movet, sequar ora moventem
 Ritè deum ; Delphosque meos, ipsumque recludam 85
 Æthera ; et augustæ reserabo oracula mentis.
 Magna, nec ingenii evestigatâ priorum,
 Quæque diu latuêre, canam. Juvat ire per alta
 Astra : juvat, terris et inertî sede relictis,
 Nube vehi ; validique humeris insistere Atlantis : 90
 Palantesque animos passim ac rationis egentes
 Despectare procul, trepidosque, obitumque timentes
 Sic exhortari ; seriemque evolvere fati.
 “ O genus attonitum gelidæ formidine mortis !
 Quid Styga, quid tenebras, quid nomina vana timetis, 95
 Materiem vatum, falsique piacula mundi ?
 Corpora sive rogos flammâ, seu tabe vetustas
 Abstulerit, mala posse pati non ulla putetis.
 Morte carent animæ : semperque, priore relictâ
 Sede, novis habitant domibus vivuntque receptæ. 100
 Ipse ego (nam memini) Trojani tempore belli
 Panthoïdes Euphorbus eram : cui pectore quondam
 Sedit in adverso gravis hasta minoris Atridæ.
 Cognovi clypeum, lævæ gestamina nostræ,

- Nuper Abanteis templo Junonis in Argis. 105
 Omnia mutantur: nihil interit. Errat, et illinc
 Huc venit, hinc illuc, et quoslibet occupat artus
 Spiritus: èque feris humana in corpora transit,
 Inque feras noster: nec tempore deperit ullo.
 Utque novis fragilis signatur cera figuris, 110
 Nec manet ut fuerat, nec formas servat easdem;
 Sed tamen ipsa eadem est: animam sic semper eandem
 Esse, sed in varias doceo migrare figuras.
 Ergo, ne pietas sit victa cupidine ventris,
 Parcite (vaticinor) cognatas cæde nefandâ 115
 Exturbare animas: nec sanguine sanguis alatur.
 Et quoniam magno feror æquore, plenaque ventis
 Vela dedi; nihil est toto quod perstet in orbe.
 Cuncta fluunt, omnisque vagans formatur imago.
 Ipsa quoque adsiduo labuntur tempora motu 120
 Non secùs ac flumen. Neque enim consistere flumen,
 Nec levis hora potest: sed, ut unda impellitur undâ,
 Urgeturque prior venienti, urgetque priorem,
 Tempora sic fugiunt pariter, pariterque sequuntur:
 Et nova sunt semper: nam quod fuit antè, relicum est: 125
 Fitque, quod haud fuerat: momentaque cuncta novantur.
 Cernis et emersas in lucem tendere noctes,
 Et jubar hoc nitidum nigræ succedere nocti.
 Nec color est idem coelo, cùm lassa quiete
 Cuncta jacent mediâ; cùmque albo Lucifer exit 130
 Clarus equo: rursumque aliis, cùm prævia luci
 Tradendum Phœbo Pallantias inficit orbem.
 Ipse dei clypeus, terrâ cùm tollitur imâ,
 Manè rubet: terrâque, rubet, cùm conditur imâ:
 Candidus in summo est, melior natura quòd illic 135
 Ætheris est, terrâque procul contagia vitat.

Nec par aut eadem nocturnæ forma Dianæ
 Esse potest unquam : semperque hodierna sequente,
 Si crescit, minor est ; major, si contrahit orbem.

- Quid ? non in species succedere quatuor annum 140
 Adspicis, ætatis peragentem imitamina nostræ ?
 Nam tener, et lactens, puerique simillimus ævo
 Vere novo est. Tunc herba nitens, et roboris expers
 Turget, et insolida est, et spe delectat agrestem.
 Omnia tum florent ; florumque coloribus almus 145
 Ridet ager : neque adhuc virtus in frondibus ulla est.
 Transit in Æstatem, post Ver, robustior Annus :
 Fitque valens juvenis : neque enim robustior ætas
 Ulla, nec uberior, nec, quæ magis æstuet, ulla est.
 Excipit Autumnus, posito fervore juventæ 150
 Maturus, mitisque, inter juvenemque senemque
 Temperie medius, sparsis per tempora canis.
 Inde senilis Hiems tremulo venit horrida passu ;
 Aut spoliata suos, aut, quos habet, alba capillos.
 Nostra quoque ipsorum semper, requieque sine ullâ, 155
 Corpora vertuntur : nec, quod fuimusve, sumusve,
 Cras erimus. Jacuit primò sine viribus infans
 Mox quadrupes, rituque tulit sua membra ferarum :
 Paulatimque tremens, et nondum poplite firmo
 Constitit, adjutis aliquo conamine nervis. 160
 Inde valens veloxque fuit : spatiumque juventæ
 Transit : et, emensis medii quoque temporis annis,
 Labitur occiduæ per iter decline senectæ.
 Subruit hæc ævi demoliturque prioris
 Robora : fletque Milon senior, cùm spectat inanes 165
 Illos, qui fuerant solidorum mole tororum
 Herculeïs similes, fluidos pendere lacertos.
 Flet quoque, ut in speculo rugas adspexit aniles,

- Tyndaris : et secum, cur sit bis rapta, requirit.
Tempus edax rerum, tuque, invidiosa vetustas, 170
Omnia destruitis : vitiataque dentibus ævi
Paulatim lentâ consumitis omnia morte.
- Ne tamen oblitis ad metam tendere longè
Exspatiemur equis ; cœlum, et quodcunque sub illo est,
Immutat formas, tellusque, et quicquid in illâ est. 175
Nos quoque pars mundi, (quoniam non corpora solùm,
Verùm etiam volucres animæ sumus, inque ferinas
Possumus ire domos, pecudumque in pectora condi,)
Corpora, quæ possint animas habuisse parentum,
Aut fratribus, aut aliquo junctorum foedere nobis, 180
Aut hominum certè, tuta esse et honesta sinamus :
Neve Thyesteis cumulemur viscera mensis.
Quàm malè consuescit, quàm se parat ille cruori
Impius humano, vituli qui guttura cultro
Rumpit ; et immotas præbet mugitibus aures ! 185
Aut qui vagitus similes puerilibus hædum
Edentem jugulare potest ; aut alite vesci,
Cui dedit ipse cibos ! quantum est, quod desit in istis
Ad plenum facinus ! quò transitus inde paratur !
- Bos aret, aut mortem senioribus imputet annis : 190
Horriterum contra Borean ovis arma ministret :
Ubera dent saturæ manibus pressanda capellæ.
Retia cum pedicis, laqueosque artesque dolosas
Tollite : nec volucrem viscatâ fallite virgâ :
Nec formidatis cervos includite pinnis : 195
Nec celate cibis uncos fallacibus hamos.
Perdite, si qua nocent : verùm hæc quoque perdite tantùm.
Ora vacent epulis, alimentaque congrua carpant.””

JULIUS CÆSAR IN COMETEN MUTATUS.

v. 746.

- Cæsar in Urbe suâ deus est: quem Marte togâque
 Præcipuum, non bella magis finita triumphis, 200
 Resque domi gestæ, properataque gloria rerum
 In sidus vertere novum, stellamque comantem,
 Quàm sua progenies. Neque enim de Cæsaris actis
 Ullum majus opus, quàm quòd pater exstitit hujus.
 Scilicet æquoreos plus est domuisse Britannos, 205
 Perque papyriferi septemflua flumina Nili
 Victrices egisse rates, Numidasque rebelles,
 Cinyphiumque Jubam, Mithridateisque tumentem
 Nominibus Pontum, populo adjecisse Quirini,
 Et multos meruisse, aliquos egisse triumphos, 210
 Quàm tantum genuisse virum, quo præside rerum
 Humano generi, superi, cavistis abundè.
 Ne foret hic igitur mortali semine cretus,
 Ille deus faciendus erat. Quod ut aurea vidi
 Æneæ genitrix; vidi quoque triste parari 215
 Pontifici letum, et conjurata arma moveri.
 Palluit: et cunctis, ut cuique erat obvia, divis,
 ‘Adspice,’ dicebat, ‘quantâ mihi mole parentur
 Insidia: quantâque caput cum fraude petatur.
 Quod de Dardanio solum mihi restat Iülo. 220
 Solane semper ero justis exercita curis?
 Quam modò Tydidæ Calydonia vulneret hasta,
 Nunc malè defensæ confundant mœnia Trojæ:
 Quæ videam natum longis erroribus actum,
 Jactarique freto, sedesque intrare silentum, 225
 Bellaque cum Turno gerere, aut, si vera fatemur,

Cum Junone magis. Quid nunc antiqua recordor
 Damna mei generis? timor hic meminisse priorum
 Non sinit. In me acui sceleratos cernitis enses;
 Quos prohibete, precor; facinusque repellite: neve 230
 Cæde sacerdotis flamas extinguite Vestæ.'

Talia nequicquam toto Venus anxia cœlo
 Verba jicit, superosque movet. Qui rumpere quanquam -
 Ferrea non possunt veterum decreta Sororum,
 Signa tamen luctūs dant haud incerta futuri. 235

Arma ferunt inter nigras crepitantia nubes,
 Terribilesque tubas, auditaque cornua cœlo
 Præmonuisse nefas. Phœbi quoque tristis imago
 Lurida sollicitis præbebat lumina terris.

Sæpe faces visæ mediis ardere sub astris: 240

Sæpe inter nimbos guttæ cecidere cruentæ.

Cærulus et vultum ferrugine Lucifer atrâ

Sparsus erat: sparsi Lunares sanguine currus.

Tristia mille locis Stygius dedit omina bubo:

Mille locis lacrymavit ebur: cantusque feruntur 245

Audit, sanctis et verba minacia lucis.

Victima nulla litat: magnosque instare tumultus

Fibra monet; cæsumque caput reperitur in extis.

Inque foro, circumque domos, et templa deorum

Nocturnos ululâsse canes; umbrasque silentûm

Erravisse ferunt, motamque tremoribus urbem.

Non tamen insidias, venturaque vincere fata

Præmonitus potuere deûm: strictique feruntur

In templum gladii: neque enim locus ullus in Urbe

Ad facinus, diramque placet, nisi Curia, cædem. 255

Tum verò Cytherea manu percussit utrâque

Pectus: et æthereâ molitur condere nube,

Quâ priùs infesto Paris est ereptus Atridæ,

- Et Diomedeos Æneas fugerat enses.
- Talibus hanc genitor: ‘ Sola insuperabile fatum, 260
 Nata, movere paras? intres licet ipsa Sororum
 Tocta trium, cernes illic molimine vasto
 Ex ære, et solido rerum tabularia ferro:
 Quæ neque concussum cœli, neque fulminis iram,
 Nec metuunt ulla tuta atque æterna ruinas. 265
- Invenies illuc incisa adamante perenni
 Fata tui generis: legi ipse, animoque notavi,
 Et referam: ne sis etiamnum ignara futuri.
 Hic sua complevit (pro quo, Cytherea, laboras)
 Tempora, perfectis, quos terræ debuit, annis. 270
- Ut deus accedat cœlo, templisque colatur,
 Tu facies, natusque suus, qui nominis hæres,
 Impositum feret Urbis onus, cæsique parentis
 Nos in bella suos fortissimus ultor habebit.
- Illi auspicis obsessæ mœnia pacem 275
 Victa petent Mutinæ: Pharsalia sentiet illum,
 Æmathiaque iterum madefacti cæde Philippi:
 Et Magnum Siculis nomen superabitur undis:
 Romanique ducis conjux Ægyptia, tædæ
- Non bene fisa, cadet: frustraque erit illa minata, 280
 Servitura suo Capitolia nostra Canopo.
- Quid tibi Barbariem, gentes ab utroque jacentes
 Oceano, numerem? Quodcunque habitabile tellus
 Sustinet, hujus erit: pontus quoque serviet illi.
- Pace datâ terris, animum ad civilia vertet 285
 Jura suum, legesque feret justissimus auctor:
 Exemploque suo mores reget: inque futuri
 Temporis ætatem, venturorumque nepotum,
 Prospiciens, prolem sanctâ de conjugé natam
 Ferre simul nomenque suum curasque jubebit. 290

- Nec, nisi cùm senior similes æquaverit annos,
Æthereas sedes cognataque sidera tanget.
Hanc animam interea cæso de corpore raptam,
Fac jubar, ut semper Capitolia nostra Forumque
Divus ab excelsâ prospectet Julius æde.' 295
- Vix ea fatus erat, mediâ cùm sede Senatûs
Constituit alma Venus, nulli cernenda, suique
Cæsaris eripuit membris, nec in aëra solvi
Passa recentem animam, cœlestibus intulit astris.
Dumque tulit, lumen capere, atque ignescere sensit, 300
Emisitque sinu. Lunâ volat altius illa,
Flammiferumque trahens spatiose limite crinem
Stella micat, natique videns bene facta, fatetur
Esse suis majora, et vinci gaudet ab illo.
Hic sua præferri quanquam vetat acta paternis ; 305
Libera fama tamen, nullisque obnoxia jussis,
Invitum præfert ; unâque in parte repugnat.
Sic magni cedit titulis Agamemnonis Atreus :
Ægea sic Theseus, sic Pelea vincit Achilles.
Denique, ut exemplis ipsos æquantibus utar, 310
Sic et Saturnus minor est Jove. Jupiter acres
Temperat æthereas, et mundi regna triforis :
Terra sub Augusto : pater est et rector uterque.
- Dì, precor, Æneæ comites, quibus ensis et ignis
Cesserunt, dîque Indigetes, genitorque, Quirine, 315
Urbis, et invicti genitor, Gradive, Quirini,
Vestaque Cæsareos inter sacrata Penates,
Et cum Cæsareâ tu, Phœbe domestice, Vestâ,
Quique tenes altus Tarpeias, Jupiter, arces,
Quosque alios vati fas appellare piumque ; 320
Tarda sit illa dies, et nostro serior ævo,
Quâ caput Augustum, quem temperat, orbe relicto
Accedat cœlo, faveatque precantibus absens.

PERORATIO.

v. 871.

- Jamque opus exegi, quod nec Jovis ira, nec ignes,
Nec poterit ferrum, nec edax abolere vetustas. 325
Cùm volet illa dies, quæ nil nisi corporis hujus
Jus habet, incerti spatium mihi finiat ævi:
Parte tamen meliore mei super alta perennis
Astra ferar: nomenque erit indelebile nostrum.
Quâque patet domitis Romana potentia terris,
Ore legar populi, perque omnia sæcula famâ
(Si quid habent veri vatum præsagia) vivam. 330

HEROIDES.

EPISTOLÀ I.

PENELOPE ULYSSI.

HANC tua Penelope lento tibi mittit, Ulysse.

Nil mihi rescribas ut tamen, ipse veni.

Troja jacet certè, Danaïs invisa puellis.

Vix Priamus tanti, totaque Troja, fuit.

Quando ego non timui graviora pericula veris ?

5

Res est solliciti plena timoris amor.

In te fingebam violentos Troas ituros :

Nomine in Hectoreo pallida semper eram.

Sive quis Antilochum narrabat ab Hectore victimum ;

10

Antilochus nostri causa timoris erat :

Sive Menœtiaden falsis cecidisse sub armis ;

Flebam successu posse carere dolos.

Sanguine Tlepolemus Lyciam tepefecerat hastam ;

Tlepolemi leto cura novata mea est.

Denique, quisquis erat castris jugulatus Achivis,

15

Frigidius glacie pectus amantis erat.

Sed bene consuluit casto deus æquus amori.

Versa est in cinerem sospite Troja viro.

Argolici redière duces : altaria fumant :

Ponitur ad patrios barbara præda deos.

20

Grata ferunt Nymphæ pro salvis dona maritis :

Illi victa suis Troïa fata canunt.

Mirantur justique senes, trepidæque puellæ :

Narrantis conjux pendet ab ore viri.

- Atque aliquis positâ monstrat fera prælia mensâ ; 25
 Pingit et exiguo Pergama tota mero.
 ' Hâc ibat Simoës, hîc est Sigeïa tellus ;
 Hîc steterat Priami regia celsa senis.
 Illîc Æacides, illîc tendebat Ulysses :
 Hîc lacer admissos terruit Hector equos.' 30
 Omnia namque tuo senior, te quærere misso,
 Retulerat nato Nestor : at ille mihi.
 Retulit et ferro Rhesumque Dolonaque cæsos,
 Utque sit hic somno proditus, ille dolo.
 Ausus es, o nimiùm nimiùmque oblite tuorum, 35
 Thracia nocturno tangere castra dolo ;
 Totque simul mactare viros, adjutus ab uno.
 At bene cautus eras, et memor antè mei.
 Usque metu micuêre sinus ; dum victor amicum
 Dictus es Ismariis îsse per agmen equis. 40
 Sed mihi quid prodest vestris disjecta lacertis
 Ilios ? et, murus quod fuit antè, solum ?
 Si maneo, qualis Trojâ durante manebam ;
 Virque mihi, dempto fine carendus, abes ?
 Diruta sunt aliis, uni mihi Pergama restant ; 45
 Incola captivo quæ bove victor arat.
 Jam seges est ubi Troja fuit, resecandaque falce
 Luxuriat Phrygio sanguine pinguis humus.
 Semisepulta virûm curvis feriuntur aratris
 Ossa : ruinosas occulit herba domos. 50
 Victor abes ; nec scire mihi, quæ causa morandi,
 Aut in quo lateas ferreus orbe, licet.
 Quisquis ad hâc vertit peregrinam littora puppim,
 Ille mihi de te multa rogatus abit.
 Quamque tibi reddat, si te modò viderit usquam, 55
 Traditur huic digitis charta notata meis.

- Nos Pylon, antiqui Neleïa Nestoris arva,
 Misimus : incerta est fama remissa Pylo.
 Misimus et Sparten : Sparte quoque nescia veri.
 Quas habitas terras, aut ubi latus abes ? 60
 Utilius starent etiam nunc moenia Phœbi.
 (Irascor votis heu levis ipsa meis !)
 Scirem ubi pugnares ; et tantum bella timerem ;
 Et mea cum multis juncta querela foret.
 Quid timeam ignoro : timeo tamen omnia demens : 65
 Et patet in curas area lata meas.
 Quæcunque æquor habet, quæcunque pericula tellus,
 Tam longæ causas suspicor esse moræ.
 Hæc ego dum stultè meditor (quæ vestra libido est)
 Esse peregrino captus amore potes. 70
 Forsitan et narres, quām sit tibi rustica conjux ;
 Quæ tantum lanas non sinat esse rudes.
 Fallar ; et hoc crimen tenues vanescat in auras :
 Neve, revertendi liber, abesse velis.
 Me pater Icarius viduo discedere lecto 75
 Cogit, et immensas increpat usque moras.
 Increpet usque licet : tua sum, tua dicar oportet
 Penelope : conjux semper Ulyssis ero.
 Ille tamen pietate meâ precibusque pudicis
 Frangitur, et vires temperat ipse suas. 80
 Dulichii, Samiique, et, quos tulit alta Zacynthos,
 Turba ruunt in me luxuriosa, proci :
 Inque tuâ regnant, nullis prohibentibus, aulâ.
 Viscera nostra, tuæ dilaniantur opes.
 Quid tibi Pisandrum, Polybumque, Medontaque dirum,
 Eurymachique avidas, Antinoïque manus, 86
 Atque alios referam, quos omnes turpiter absens
 Ipse tuo partis sanguine rebus alis ?

- Irus egens, pecorisque Melanthius actor edendi,
Ultimus accedunt in tua damna pudor. 90
- Tres sumus imbelles numero ; sine viribus uxori,
Laërtesque senex, Telemachusque puer.
- Ille per insidias pénè est mihi nuper ademptus ;
Dum parat, invitis omnibus, ire Pylon.
- Dì precor hoc jubeant, ut, eunitibus ordine fatis,
Ille meos oculos comprimat, ille tuos. 95
- Hoc faciunt custosque boum, longævaque nutrix :
Tertius, immundæ cura fidelis haræ.
- Sed neque Laërtes, ut qui sit inutilis armis,
Hostibus in mediis regna tenere valet. 100
- Telemacho veniet (vivat modò) fortior ætas :
Nunc erat auxiliis illa tuenda patris.
- Nec mihi sunt vires inimicos pellere tectis.
Tu citiùs venias, portus et ara tuis.
- Est tibi, sitque, precor, natus, qui mollibus annis
In patrias artes erudiendus erat. 105
- Respice Laërtēn : ut jam sua lumina condas.
Extremum fati sustinet ille diem.
- Certè ego, quæ fueram, te discedente, puella,
Protinus ut redeas, facta videbor anus. 110

EPISTOLA VII.

DIDO AENEÆ.

- SIC, ubi fata vocant, udis abjectus in herbis,
Ad vada Mæandri conçinit albus olor.
- Nec, quia te nostrâ sperem prece posse moveri,
Alloquor : adverso movimus ista deo.
- Certus es ire tamen, miseramque relinquere Dido : 5
Atque idem venti vela fidemque ferent.

Certus es, *Æneas*, cum fœdere solvere naves :

Quæque ubi sint nescis, Itala regna sequi.

Nec nova Carthago, nec te crescentia tangunt

Mœnia ; nec sceptro tradita summa tuo.

10

Facta fugis ; facienda petis. Quærenda per orbem

Altera, quæsita est altera terra tibi,

Ut terram invenias, quis eam tibi tradet habendam ?

Quis sua non notis arva tenenda dabit ?

Alter habendus amor tibi restat, et altera Dido : 15

Quamque iterum fallas, altera danda fides.

Quando erit, ut condas instar Carthaginis urbem,

Et videas populos altus ab arce tuos ?

Omnia ut eveniant, nec te tua vota morentur ;

Unde tibi, quæ te sic amet, uxor erit ?

20

Æneas oculis semper vigilantis inhæret :

Ænean animo noxque diesque refert.

Ille quidem malè gratus, et ad mea munera surdus ;

Et quo, si non sim stulta, carere velim :

Non tamen *Ænean*, quamvis malè cogitat, odi :

25

Sed queror infidum, questaque pejus amo.

Parce, Venus, nurui, durumque amplectere fratrem,

Frater Amor : castris militet ille tuis.

Fallor ; et ista mihi falsò jactatur imago.

Matris ab ingenio dissidet ille suæ.

30

Te lapis, et montes, innataque rupibus altis

Robora, te sœvæ progenuère feræ :

Aut mare, quale vides agitari nunc quoque ventis :

Quod tamen adversis fluctibus ire paras.

Quò fugis ? obstat hiems : hiemis mihi gratia prosit.

35

Adspice, ut eversas concitet Eurus aquas.

Quod tibi maluerim, sine me debere procellis.

Justior est animo ventus et unda tuo.

- | |
|---|
| Non ego sum tanti, (quamvis merearis, inique,) 40 |
| Ut pereas, dum me per freta longa fugis. |
| Exerces pretiosa odia, et constantia magno ; |
| Si, dum me careas, est tibi vile mori. |
| Jam venti ponent ; stratâque æqualiter undâ, |
| Cæruleis Triton per mare curret equis. |
| Tu quoque cum ventis utinam mutabilis esse ! 45 |
| Et, nisi duritiâ robora vincis, eris. |
| Quid ? si nescieris, insana quid æquora possint ? |
| Expertæ toties quàm malè credis aquæ ? |
| Ut pelago suadente etiam retinacula solvas, |
| Multa tamen latus tristia pontus habet. 50 |
| Nec violâsse fidem tentantibus æquora prodest. |
| Perfidiae pœnas exigit ille locus. |
| Præcipuè cùm læsus Amor : quia mater Amoris |
| Nuda Cytheriacis edita fertur aquis. |
| Perdita ne perdam timeo, noceamve nocenti ; 55 |
| Neu bibat æquoreas naufragus hostis aquas. |
| Vive, precor : sic te meliùs, quàm funere, perdam. |
| Tu potiùs leti causa ferare mei. |
| Finge, age, te rapido (nullum sit in omine pondus) |
| Turbine deprendi : quid tibi mentis erit ? 60 |
| Protinus occurrent falsæ perjuria linguæ, |
| Et Phrygiâ Dido fraude coacta mori. |
| Conjugis ante oculos deceptæ stabit imago |
| Tristis, et effusis sanguinolenta comis. |
| Quicquid id est, totum merui, concedite, dicas : 65 |
| Quæque cadent, in te fulmina missa putas. |
| Da breve sævitiae spatium pelagique tuæque : |
| Grande moræ pretium tuta futura via est. |
| Nec mihi parcatur ; puero parcatur Iulo. |
| Te satis est titulum mortis habere meæ. 70 |

Quid puer Ascanius, quid dì meruère penates?

Ignibus erectos obruet unda deos.

Sed neque fers tecum: nec, quæ mihi, perfide, jactas,

Presserunt humeros sacra paterque tuos.

Omnia mentiris: nec enim tua fallere lingua

75

Incipit a nobis; priuinaque plector ego.

Si quæras, ubi sit formosi mater Iüli:

Occidit, a duro sola relictæ viro.

Nec mihi mens dubia est, quin te tua numina damnent.

Per mare, per terras septima jactat hiems.

80

Diva parens, seniorque pater, pia sarcina nati,

Spem mihi mansuri ritè dedêre viri.

Si fuit errandum, causas habet error honestas:

Adde fidem; nullâ parte pigendus erit.

Durat in extremum, vitæque novissima nostræ

85

Persequitur fati, qui fuit antè, tenor.

Occidit internas conjux mactatus ad aras:

Et sceleris tanti præmia frater habet.

Exsul agor; cineresque viri, patriamque relinquo:

Et feror in duras, hoste sequente, vias.

90

Applicor ignotis: fratrique elapsa fretoque,

Quod tibi donavi, perfide, littus emo.

Urbem constitui; latèque patentia fixi

Mœnia, finitimis invidiosa locis.

Bella tument: bellis peregrina et fœmina tentor:

95

Vixque rudes portas urbis, et arma, paro.

Mille procis placui: qui me coiêre, querentes,

Nescio quem thalamis præposuisse suis.

Quid dubitas vinctam Gætulo tradere Iärbae?

Præbuerim sceleri brachia nostra tuo.

100

Est etiam frater; cuius manus impia possit

Respergi nostro, sparsa cruore viri.

Pone deos, et quæ tangendo sacra profanas :

Non bene cœlestes impia dextra colit.

Si tu cultor eras elapsis igne futurus ;

105

Pœnitet elapsos ignibus esse deos.

Sed jubet ire deus. Vellem vetuisset adire ;

Punica nec Teucris pressa suisset humus.

Hoc duce (nempe Deo) ventis agitaris inquis,

Et teris in rapido tempora longa freto.

110

Pergama vix tanto tibi erant repetenda labore,

Hectore si vivo, quanta fuêre, forent.

Non patrium Simoënta petis ; sed Tibridas undas.

Nempe, ut pervenias quò cupis, hospes eris.

Utque latet, vitatque tuas abstrusa carinas,

115

Vix tibi continget terra petita seni.

Hos potius populos in dotem, ambage remissâ,

Accipe ; et advectas Pygmalionis opes.

Ilion in Tyriam transfer felicitis urbem :

Hancque, locum regni, sceptraque sacra tene.

120

Si tibi mens avida est belli, si quærit Iülus

Unde suo partus Marte triumphus eat ;

Quem supereret, ne quid desit, præbebimus hostem.

Hic pacis leges, hic locus arma capit.

Tu modò, pér matrem, fraternaque tela, sagittas,

125

Perque fugæ comites, Dardana sacra, deos :

(Sic superent, quoscumque tuâ de gente reportas,

Mars ferus et damnis sit modus ille tuis,

Ascaniusque suos feliciter impleat annos,

Et senis Anchisæ molliter ossa cubent)

130

Parce precor domui, quæ se tibi tradit habendam.

Quod crimen dicis, præter amâsse, meum ?

Non ego sum Phthias, magnisque oriunda Mycenis :

Nec steterunt in te virque paterque meus.

- Si pudet uxor is ; non nupta, sed hospita dicar. 135
 Dum tua sit Dido, quodlibet esse feret.
 Nota mihi freta sunt Afrum frangentia littus :
 Temporibus certis dantque negantque viam.
 Cùm dabit aura viam, præbēbis carbasa ventis.
 Nunc levis ejectam continet alga ratem. 140
 Tempus ut observem, manda mihi ; certius ibis :
 Nec te, si cupies ipse, manere sinam.
 Et socii requiem poscunt, laniataque classis
 Postulat exigua semireflecta moras.
 Pro meritis, et si qua tibi præbebimus ultrà, 145
 Pro spe conjugii tempora parva peto.
 Dum freta mitescunt, et Amor : dum tempore et usu
 Fortiter edisco tristia posse pati.
 Sin minùs ; est animus nobis effundere vitam.
 In me crudelis non potes esse diu. 150
 Adspicias utinam, quæ sit scribentis imago !
 Scribimus ; et gremio Troïcus ensis adest :
 Perque genas lacrymæ strictum labuntur in ensem ;
 Qui jam pro lacrymis sanguine tinctus erit.
 Quàm bene conveniunt fato tua munera nostro ! 155
 Instruis impensâ nostra sepulcra brevi.
 Nec mea nunc primò feriuntur pectora telo :
 Ille locus sævi vulnus Amoris habet.
 Anna soror, soror Anna, meæ malè conscientia culpæ,
 Jam dabis in cineres ultima dona meos. 160
 Nec, consumpta rogis, inscribar, Elissa Sichæi ;
 Hoc tamen in tumuli marmore carmen erit :
 Præbuit Æneas et causam mortis et ensem.
 Ipsa suâ Dido concidit usa manu.'

EPISTOLA X.

ARIADNE THESEO.

MITIUS inveni, quām te, genus omne ferarum :

Credita non ulli, quām tibi, pejus eram.

Quæ legis, ex illo, Theseu, tibi littore mitto,

Unde tuam sine me vela tulere ratem.

In quo me somnusque meus malè proddidit, et tu,

Per facinus somnis insidiate meis.

Tempus erat, vitrâ quo primùm terra pruinâ

Spargitur, et tectæ fronde queruntur aves.

Incertûm vigilans, a somno languida, movi

Thesea pressuras semisupina manus.

Nullus erat : refieroque manus, iterumque retento,

Perque torum moveo brachia : nullus erat.

Excussêre metus somnum. Conterrata surgo :

Membraque sunt viduo præcipitata toro.

Protinus adductis sonuerunt pectora palmis :

Utque erat a somno turbida, raptâ coma est.

Luna fuit : specto, si quid, nisi littora, cernam.

Quod videant oculi, nil, nisi littus, habent.

Nunc huc, nunc illuc, et utroque, sine ordine, curro :

Alta puellares tardat arena pedes.

Interea toto clamanti littore, 'Theseu,'

Reddebant nomen concava saxa tuum :

Et quoties ego te, toties locus ipse vocabat.

Ipse locus miseræ ferre volebat opem.

Mons fuit ; apparent frutices in vertice rari :

Hinc scopulus raucis pendet adesus aquis.

Adscendo (vires animus dabat), atque ita latè

Æquora prospectu metior alta meo.

5

10

15

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25

- Indè ego (nam ventis quoque sum crudelibus usa)
 Vidi præcipiti carbasa tenta Noto. : 30
- Aut vidi: aut etiam, cùm me vidisse putarem,
 Frigidior glacie semanimisque fui.
 Nec languere diù patitur dolor. Excitor illo,
 Excitor, et summâ Thesea voce voco.
- ‘Quo fugis?’ exclamo: ‘scelerate, revertere, Theseu. 35
 Flecte ratem: numerum non habet illa suum.’
- Hæc ego. Quod voci deerat, plangore replebam.
 Verbera cum verbis mista fuêre meis.
 Si non audires, ut saltem cernere posses,
 Jactatæ latè signa dedêre manus. 40
- Candidaque imposui longæ velamina virgæ,
 Scilicet oblitos admonitura mei.
 Jamque oculis ereptus eras: tum denique flevi.
 Torpuerant molles antè dolore genæ.
- Quid potiùs facerent, quâm me mea lumina flerent, 45
 Postquam desierant vela videre tua?
- Aut ego diffusis erravi sola capillis,
 Qualis ab Ogygio concita Baccha deo:
 Aut mare prospiciens in saxo frigida sedi:
 Quâmq[ue] lapis sedes, tam lapis ipsa fui. 50
- Sæpe torum repeto, qui nos acceperat ambos;
 Sed non acceptos exhibitus erat.
 Et tua, quâ possum, pro te, vestigia tango;
 Strataque, quæ membris intepuêre tuis.
- Incumbo; lacrymisque toro manante profusis,
 ‘Pressimus,’ exclamo, ‘te duo: redde duos. 55
 Venimus huc ambo: cur non discedimus ambo?
 Perfide, pars nostri, lectule, major ubi est?’
 Quid faciam? Quò sola ferar? Vacat insula cultu.
- Non hominum video, non ego facta boum. 60

Omne latus terræ cingit mare. Navita nusquam :

Nulla per ambiguas puppis itura vias.

Finge dari comitesque mihi, ventosque, ratemque ;

Quid sequar ? Accessus terra paterna negat.

Ut rate felici pacata per æquora labar ;

Temperet ut ventos Æolus ; exsul ero.

Non ego te, Crete, centum digesta per urbes,

Adspiciam, puero cognita terra Jovi.

Nam pater, et tellus justo regnata parenti,

Prodita sunt facto, nomina cara, meo.

Cùm tibi, ne victor tecto morerere recurvo,

Quæ regerent passus pro duce fila dedi.

Cùm mihi dicebas, ' Per ego ipsa pericula juro,

Te fore, dum nostrûm vivet uterque, meam.'

Vivimus : et non sum, Theseu, tua : si modò vivis,

Fœmina, perjuri fraude sepulta viri.

Me quoque, quâ fratrem, mactâsses, improbe, clavâ.

Eset, quam dederas, morte soluta fides.

Nunc ego non tantûm, quæ sum passura, recordor ;

Sed quæcunque potest ulla relicta pati.

Occurrunt animo pereundi mille figuræ :

Morsque minus pœnæ, quâm mora mortis, habet.

Jam jam venturos aut hâc, aut suspicor illâc,

Qui lanient avido viscera dente, lupos.

Forsitan et fulvos tellus alat ista leones.

Quis scit, an hæc sævas tigridas insula habet ?

Et freta dicuntur magnas expellere phocas.

Quid vetat et gladios per latus ire meum ?

Tant' in ne religer durâ captiva catenâ ;

Neve traham servâ grandia pensa manu :

Cui pater est Minos, cui mater filia Phœbi :

Quodque magis memini, quæ tibi pacta fui.

65

70

75

80

85

90

- Si mare, si terras, porrectaque littora vidi ;
 Multa mihi terræ, multa minantur aquæ.
 Cœlum restabat : timeo simulacra deorum. 95
 Destituor rapidis præda cibusque feris.
 Sive colunt habitantque viri, diffidimus illis.
 Externos didici læsa timere viros.
 Viveret Androgeos utinam : nec facta luisses
 Impia funeribus, Cecropi terra, tuis ! 100
 Nec tua mactâasset nodoso stipite, Theseu,
 Ardua parte virum dextera, parte bovem !
 Nec tibi, quæ reditus monstrarent, fila dedissem ;
 Fila per adductas sæpe recepta manus !
 Non equidem miror, si stat victoria tecum, 105
 Strataque Cretæam bellua tinxit humum.
 Non poterant figi præcordia ferrea cornu :
 Ut te non tegeres, pectore tutus eras.
 Illic tu silices, illic adamanta tulisti :
 Illic, qui silices, Thesea, vincat, habes. 110
 Crudeles somni, quid me tenuistis inertem ?
 At semel æternâ nocte premenda fui.
 Vos quoque, crudeles venti, nimiumque parati ;
 Flaminaque in lacrymas officiosa meas.
 Dextera crudelis, quæ me fratremque necavit : 115
 Et data poscenti, nomen inane, fides.
 In me jurârunt somnus, ventusque, fidesque.
 Prorita sum causis una puëlla tribus.
 Ergo ego nec lacrymas matris moritura videbo :
 Nec, mea qui digitus lumina condat, erit ? 120
 Spiritus infelix peregrinas ibit in auras ;
 Nec positos artus unguet amica manus ?
 Ossa superstabunt volucres inhumata marinæ ?
 Hæc sunt officiis digna sepulcra meis ?

- | | |
|---|-----|
| Ibis Cecropios portus, patriaque receptus
Cum steteris urbis celsus in arce tuæ,
Et bene narrâris letum taurique virique,
Sectaque per dubias saxea tecta vias ;
Me quoque narrato solâ tellure relictam :
Non ego sum titulis subripienda tuis. | 125 |
| Nec pater est AEGEUS ; nec tu Pittheidos AETHRAE
Filius : auctores saxa fretumque tui.
Dî facerent, ut me summâ de puppe videres !
Movisset vultus mœsta figura tuos. | 130 |
| Nunc quoque non oculis, sed, quâ potes, adspice mente
Hærentem scopulo, quem vaga pulsat aqua. | 135 |
| Adspice demissos lugentis in ore capillos ;
Et tunicas lacrymis, sicut ab imbre, graves. | 140 |
| Corpus, ut impulsæ segetes Aquilonibus, horret :
Literaque articulo pressa tremente labat. | 145 |
| Non te per meritum, quoniam malè cessit, adoro.
Debita sit facto gratia nulla meo : | |
| Sed nec poena quidem. Si non ego causa salutis,
Non tamen est, cur sis tu mihi causa necis. | |
| Has tibi, plangendo lugubria pectora lassas,
Infelix tendo trans freta longa manus. | |
| Hos tibi, qui superant, ostendo mœsta capillos.
Per lacrymas oro, quas tua facta movent : | |
| Flecte ratem, Theseu ; versoque relabere velo.
Si prius occidero ; tu tamen ossa leges. | |

EPISTOLA XIII.

LAODAMIA PROTESILAO.

MITTIT, et optat amans, quò mittitur, ire, salutem,
 Æmonis Æmonio Laodamia viro.

Aulide te fama est vento retinente morari.

Ah! me cùm fugeres, hic ubi ventus erat?

Tum freta debuerant vestris obsistere remis. 5

Illud erat sævis utile tempus aquis.

Oscula plura viro, mandataque plura dedissem:

Et sunt quæ volui dicere plura tibi.

Raptus es hinc præceps: et, qui tua vela vocaret,

Quem cuperent nautæ, non ego, ventus erat. 10

Ventus erat nautis aptus, non aptus amanti.

Solvor ab amplexu, Protesilaë, tuo;

Linguaque mandantis verba imperfecta relinquit;

Vix illud potuit dicere triste 'Vale.'

Incubuit Boreas, abreptaque vela tetendit; 15

Jamque meus longè Protesilaus erat.

Dum potui spectare virum, spectare juvabat:

Sumque tuos oculos usque secuta meis.

Ut te non poteram, poteram tua vela videre:

Vela diu vultus detinuere meos. 20

At postquam nec te, nec vela fugacia vidi;

Et quod spectarem, nil, nisi pontus, erat;

Lux quoque tecum abiit; tenebris exsanguis obortis

Succiduo dico proculbusisse genu.

Vix sacer Iphiclus, vix me grandævus Acastus, 25

Vix mater gelidâ mœsta refecit aquâ.

Officium fecere pium, sed inutile nobis.

Indignor miseræ non licuisse mori.

- Ut rediit animus, pariter redière dolores ;
 Pectora legitimus casta momordit amor. 30
- Nec mihi pectendos cura est præbere capillos :
 Nec libet auratâ corpora veste tegi.
- Ut quas pampineâ tetigisse Bicorniger hastâ
 Creditur ; huc illuc, quò furor egit, eo.
- Conveniunt matres Phylleïdes, et mihi clamant, 35
 ‘ Indue regales, Laodamia, sinus.’
- Scilicet ipsa geram saturatas murice vestes :
 Bella sub Iliacis mœnibus ille gerat ?
- Ipsa comas pectar : galeâ caput ille prematur ?
 Ipsa novas vestes : dura vir arma ferat ? 40
- Quâ possum, squalore tuos imitata labores .
 Dicar : et hæc belli tempora tristis agam.
- Dux Pari Priamide, damno formose tuorum,
 Tam sis hostis iners, quàm malus hospes eras.
- Aut te Tænariæ faciem culpâsse maritæ, 45
 Aut illi vellem displicuisse tuam.
- Tu, qui pro raptâ nimium, Menelaë, laboras,
 Hei mihi, quàm multis flebilis ultor eris !
- Dì, precor, a nobis omen removete sinistrum :
 Et sua det reduci vir meus arma Jovi. 50
- Sed timeo : quotiesque subit miserabile bellum,
 More nivis, lacrymæ, sole madentis, eunt.
- Ilion et Tenedos, Simoïsque, et Xanthus, et Ide,
 Nomina sunt ipso penè timenda sono.
- Nec rapere ausurus, nisi se defendere posset, 55
 Hospes erat : vires noverat ille suas.
- Venerat (ut fama est) multo spectabilis auro,
 Quique suo Phrygias corpore ferret opes.
- Classe virisque potens, per quæ sera bella geruntur :
 Et sequitur regni pars quotacunque sui. 60

- His ego te victam, consors Ledæa gemellis,
 Suspicio: hæc Danaïs posse nocere puto.
 Hectora nescio quem timeo. Paris Hectora dixit
 Ferrea sanguineâ bella movere manu.
 Hectora, quisquis is est, si sum tibi cara, caveto. 65
 Signatum memori pectore nomen habe.
 Hunc ubi vitâris, alios vitare memento :
 Et multos illic Hectoras esse puta.
 Et facito dicas, quoties pugnare parabis,
 ‘Parcere me jussit Laodamia sibi.’ 70
 Si cadere Argolico fas est sub milite Trojam ;
 Te quoque non ullum vulnus habente cadat.
 Pugnet, et adversos tendat Menelaüs in hostes :
 Ut rapiat Paridit, quam Paris antè sibi.
 Irruat ; et causâ quem vincit, vincat et armis. 75
 Hostibus e mediis nupta petenda viro est.
 Causa tua est dispar. Tu tantùm vivere pugna,
 Inque pios dominæ posse redire sinus.
 Parcite, Dardanidæ, de tot (precor) hostibus uni :
 Ne meus ex illo corpore sanguis eat. 80
 Nunc fateor ; volui revocare ; animusque ferebat ;
 Substitit auspicii lingua timore mali.
 Cùm foribus velles ad Trojam exire paternis,
 Pes tuus offenso limine signa dedit.
 Ut vidi, ut gemui ; tacitoque in pectore dixi : 85
 ‘Signa reversuri sint, precor, ista viri.’
 Hæc tibi nunc refiero, ne sis animosus in armis :
 Fac meus in ventos hic timor omnis eat.
 Sors quoque nescio quem fato designat iniquo,
 Qui primus Danaûm Troada tangat humum.
 Infelix, quæ prima virum lugebit ademptum ! 90
 Dì faciant, ne tu strenuus esse velis !

- Inter mille rates tua sit millesima puppis,
 Jamque fatigatas ultima verset aquas.
 Hoc quoque præmoneo : de nave novissimus exi. 95
 Non est, quò properes, terra paterna tibi.
 Cùm venies, remoque move veloque carinam ;
 Inque tuo celerem littore siste gradum.
 Sed tua cur nobis pallens occurrit imago ?
 Cur venit a verbis multa querela tuis ? 100
 Excutior somno ; simulacraque noctis adoro,
 Nulla caret fumo Thessalis ara meo.
 Thura damus, lacrymamque supèr ; quâ sparsa relucet,
 Ut solet adfuso surgere flamma mero.
 Hoc quoque, quòd venti prohibent exire carinas, 105
 Me movet : invitatis ire paratis aquis.
 Quis velit in patriam vento prohibente reverti ?
 A patriâ pelago vela vetante datis.
 Ipse suam non præbet iter Neptunus ad urbem.
 Quò ruitis ? Vestras quisque redite domós. 110
 Quò ruitis, Danaï ? Ventos audite vetantes.
 Non subiti casûs, numinis ista mora est.
 Quid petitur tanto, nisi turpis adultera, bello ?
 Dum licet, Inachiæ vertite vela rates.
 Sed quid ego revoco hæc ? Omen revocantis abesto, 115
 Blandaque composita aura secundet aquas.
 Ultima mandato claudetur epistola parvo ;
 ‘ Si tibi cura mei, sit tibi cura tui.’

FASTI.

LIB. III. 1. LIB. II. 383. LIB. IV. 809.

ROMULUS ET REMUS.

BELLICE, depositis clypeo paulisper et hastâ,

Mars, ades; et nitidas casside solve comas.

Ipse vides manibus peragi fera bella Minervæ.

Num minùs ingenuis artibus illa vacat?

Palladis exemplo ponendæ tempora sume

5

Cuspidis: invenies et quod inermis agas.

Tum quoque inermis eras, cùm te Romana sacerdos

Cepit, ut huic Urbi semina digna dares.

Ilia Vestalis (quid enim vetat inde moveri?)

Sacra lavaturas manè petebat aquas.

10

Ventum erat ad molli declivem tramite ripam:

Ponitur e summâ fictilis urna comâ.

Fessa resedit humi; ventosque accepit aperto

Pectore; turbatas restituitque comas.

Dum sedet, umbros e salices, volucresque canoræ

15

Fecerunt somnos, et leve murmur aquæ.

Blanda quies victis furtim subrepit ocellis,

Et cadit a mento languida facta manus.

Languida consurgit, nec scit cur languida surgat:

Et peragit tales arbore nixa sonos:

20

Utile sit faustumque, precor, quod imagine somni

Vidimus: an somno clarius illud erat?

Ignibus Iliacis aderam: cùm lapsa capillis

Decidit ante sacros lanae vitta focos.

Inde duæ pariter (visu mirabile) palmæ

25

- Surgunt. Ex illis altera major erat:
 Et gravibus ramis totum protexerat orbem,
 Contigeratque novâ sidera summa comâ.
 Ecce meus ferrum patruus molitur in illas.
 Terreor admonitu, corque timore micat. 30
- Martia Picus avis gemino pro stipite pugnant,
 Et Lupa : tuta per hos utraque palma fuit.
 Dixerat: et plenam non firmis viribus urnam
 Sustulit. Implérat, dum sua visa refert.
 Interea crescente Remo, crescente Quirino,
 Pondere cœlesti Silvia mater erat. 35
- Hæc ubi cognovit contemptor Amulius æqui,
 (Nam raptas fratri victor habebat opes)
 Aufserri jussit parvos, et in amne necari.
 Quid facis? ex istis Romulus alter erit. 40
- Jussa recusantes peragunt lacrymosa ministri:
 Flent tamen, et geminos in loca jussa ferunt.
 Albula, quem Tiberin mersus Tiberinus in undâ
 Reddidit; hibernis fortè tumebat aquis.
 Huc ubi venerunt, nec jam procedere possunt 45
- Longius; ex illis unus, an alter, ait:
-
- 'At quām sunt similes! at quām formosus uterque!
-
- Plus tamen ex illis iste vigoris habet.
-
- Si genus arguitur vultu; (ni fallit imago)
-
- Nescio quem vobis suspicor esse deum. 50
- At si quis vestræ deus esset originis auctor;
 In tam præcipiti tempore ferret opem.
 Ferret opem certè, si non ope mater egeret:
 Quæ facta est uno mater et orba die.
 Nata simul, peritura simul, simul ite sub undas
 Corpora.' Desierat; depositque sinu. 55
- Vagierunt clamore pari: sentire putares.

- Hi redeunt udis in sua tecta genis.
 Sustinet impositos summâ cavus alveus undâ.
 Heu quantum fati parva tabella vehit ! 60
 Alveus in limo silvis appulsus opacis,
 Paulatim fluvio deficiente, sedet.
 Venit ad expositos (mirum) lupa foeta gemellos.
 Quis credat pueris non nocuisse feram ?
 Non nocuisse parum est : prodest quoque : quos lupa
 nutrit, 65
 Prodere cognatæ sustinuêre manus.
 Constitit, et caudâ teneris blanditur alumnis,
 Et fingit linguâ corpora bina suâ.
 Marte satos scires ; timor absuit : ubera ducunt ;
 Nec sibi promissi lactis aluntur ope. 70
 Martia ter senos proles adoleverat annos ;
 Et suberat flavæ jam nova barba comæ.
 Omnibus agricolis armentorumque magistris
 Iliadæ fratres jura petita dabant.
 Sæpe domum veniunt prædonum sanguine læti ; 75
 Et redigunt actos in sua rura boves.
 Ut genus andierunt, animos pater editus auget ;
 Et pudet in paucis nomen habere casis.
 Romuleoque cadit trajectus Amulius ense ;
 Regnaque longævo restituuntur avo. 80
 Jam luerat poenas frater Numitoris, et omne
 Pastorum gemino sub duce vulgus erat.
 Contrahere agrestes, et mœnia ponere utrique
 Convenit. Ambigitur mœnia ponat uter.
 Nil opus est,' dixit, 'certamine,' Romulus, 'ullo. 85
 Magna fides avium est : experiamur aves.'
 Res placet. Alter init nemorosi saxa Palati:
 Alter Aventinum manè cacumen adit.

Sex Remus, hic volucres bis sex videt ordine : pacto
Statur : et arbitrium Romulus urbis habet.

90

Apta dies legitur, quâ mœnia signet aratro.

Sacra Palis suberant : inde movetur opus.

Inde premens stivam designat mœnia sulco :

Alba jugum niveo cum bove vacca tulit.

Vox fuit hæc Regis : ‘Conderint, Jupiter, urbem,

Et genitor Mavors, Vestaque mater, ades :

Quosque pium est adhibere deos, advertite cuncti :

Auspīcibus vobis hoc mihi surgat opus.

Longa sit huic ætas, dominæque potentia terræ :

Sitque sub hâc oriens occiduusque dies.’

100

Ille precabatur. Tonitru dedit omina lævo

Jupiter : et lævo fulmina missa polo.

Augorio læti jaciunt fundamina cives ;

Et novus exiguo tempore murus erat.

Hoc Celer urget opus, quem Romulus ipse vocârat ;

‘Sintque, Celer, curæ,’ dixerat, ‘ista tuæ.’

Neve quis aut muros, aut factam vomere fossam

Transeat : audentem talia dede neci.

Quod Remus ignorans, humiles contemnere muros

Cœpit : et, ‘His populus,’ dicere, ‘tutus erit ?’

110

Nec mora, transiluit. Rutro Celer occupat ausum.

Ille premit duram sanguinolentus humum.

Hæc ubi Rex didicit, lacrymas introrsus obortas

Devorat, et clausum pectore vulnus habet.

Flere palam non vult, exemplaque fortia servat :

115

‘Sieque meos muros transeat hostis,’ ait.

Dat tamen exsequias : nec jam suspendere fletum

Sustinet ; et pietas dissimulata patet.

Osculaque applicuit posito suprema feretro :

Atque ait : ‘Invitò frater adempte, vale.’

120

NUX, ELEGIA.

Nux ego juncta viæ, cùm sim sine crimine vitæ,

A populo saxis prætereunte petor.

Obruere ista solet manifestos pœna nocentes,

Publica cùm lentam non capit ira moram.

Nil ego peccavi: nisi si peccâsse vocetur,

Annua cultori poma referre suo.

At priùs arboribus, tum cùm meliora fuêre

Tempora, certamen fertilitatis erat.

Cùm domini memores sertis ornare solebant

Agricolas, fructu proveniente, deos.

Sæpe tuas igitur, Liber, miratus es uvas:

Mirata est oleas sæpe Minerva suas.

Pomaque læsissent matrem; ni subdita ramo

Longa laboranti furca tulisset opem.

At postquam platanis, sterilem præbentibus umbram, 15

Uberior quâvis arbore venit honos;

Nos quoque frugiferæ (si nux modò ponor in illis)

Cœpimus in patulas luxuriare comas.

Nunc neque continuos nascuntur poma per annos:

Uvaque læssa domum, læsaque bacca venit.

20

Certè ego, si nunquam peperisse, tutior essem.

Ista Clytemnestræ digna querela fuit.

Si sciat hoc vitis, nascentes suppressimet uvas:

Orbaque, si sciat hoc, Palladis arbor erit.

Hoc in notitiam veniat maloque piroque;

25

Destituent silvas utraque poma suas.

Quæque sibi vario distinguit poma colore,

Audiat hoc cerasus; stipes inanis erit.

- Non equidem invideo : numquid tamen ulla feritur,
 Quæ sterilis solâ conspicienda comâ est? 30
- Cernite sinceros omnes ex ordine truncos,
 Qui modò nil, quare percutiantur, habent.
- At mihi sæva nocent mutilatis vulnera ramis ;
 Nudaque dejectâ cortice ligna patent.
- Non odium facit hoc, sed spes indulta rapinæ. 35
 Sustineant aliæ poma ; querentur idem.
- Sic reus ille ferè est, de quo victoria lucro
 Esse potest : inopis vindice facta carent.
- Sic timet insidias, qui scit se ferre viator,
 Cui timeat : tutum carpit inanis iter. 40
- Sic ego sola petor ; soli quia causa petendi est.
 Frondibus intactis cætera turba virent.
- Nam quòd habent frutices alii quoque proxima nobis
 Fragmina, quæ læso vimine multa jacent ;
- Non istis sua facta nocent : vicinia damno est. 45
 Excipiunt ictu saxa repulsa meo.
- Idque fide careat ; si non, quæ longiùs absunt,
 Nativum retinent inviolata decus.
- Ergo, si sapiant, et mentem verba sequantur ;
 Devoveant umbras proxima quæque meas. 50
- Quàm miserum est, odium damnis accedere nostris ;
 Meque ream nimiæ proximitatis agi !
- Sed, puto, magna mei est operoso cura colono.
 Invenias, qui det nil mihi, præter humum.
- Sponte meâ facilis contempto nascor in agro : 55
 Parsque loci, quâ sto, publica penè via est.
- Me, sata ne lædam (quoniam sata lædere dicor),
 Imus in extremo margine fundus habet.
- Non mihi falx nimias Saturnia deputat umbras :
 Duratam renovat non mihi fossor humum. 60
- Sole licet siccâque siti peritura laborem ;

- Irriguæ dabitur non mihi sulcus aquæ.
 At cùm maturas fisco nova cortice rimas
 Nux agit; ad partes pertica sœva venit.
 Pertica dat plenis immitia vulnera ramis; 65
 Ne possim lapidum verbera sola queri.
 Poma cadunt, mensis non interdicta secundis;
 Et condis lectas, parca colona, nuces.
 Felix, secreto quæ nata est arbor in arvo;
 Et soli domino ferre tributa potest! 70
 Non hominum strepitus audit, non illa rotarum:
 Non a vicinâ pulverulenta viâ est.
 Illa suo, quæcunque tulit, dare dona colono,
 Et plenos fructus adnumerare potest.
 At mihi maturos nunquam licet edere fœtus; 75
 Ante diemque mea decutiuntur opes.
 Lamina mollis adhuc tenero dum lacte, quod intrò est;
 Nec mala sunt ulli nostra futura bono:
 Jam tamen invenias, qui me jaculentur, et ictu
 Præfestinato munus inane petant. 80
 Si fiat rapti, fiat mensura relict,
 Majorem domini parte, viator, habes.
 Sæpe aliquis, foliis ut nuda cacumina vidit,
 Esse putat Boreæ triste furentis opus.
 Æstibus hic, hic me spoliatam frigore credit: 85
 Est quoque, qui crimen grandinis esse putet.
 At mihi nec grando, duris invisa colonis,
 Nec ventus fraudi, solve, geluve fuit.
 Fructus obest: peperisse nocet: nocet esse feracem:
 Quæque fuit multis, et mihi præda malo est. 90
 Præda malo, Polydore, fuit tibi: præda nefandæ
 Conjugis Aonium misit in arma virum.
 Hesperii regis pomaria tuta fuissent:
 Una sed immensas arbor habebat opes.

- At rubus, et sentes tantummodò lädere natæ, 95
 Spinaque vindictâ cætera tuta suâ est,
 Me, quia nec noceo, nec obuncis vindicor hamis,
 Missa petunt avidâ saxa proterva manu.
 Quid, si non aptas solem fugientibus umbras,
 Finditur Icario cùm cane terra, darem? 100
 Quid, nisi suffugium nimbos vitantibus essem;
 Non exspectatâ cùm venit imber aquâ?
 Omnia cùm faciam, cùm præstem sedula cunctis
 Officium, saxis officiosa petor.
 Hæc mihi perpessæ, domini patienda querela est. 105
 Causa habeor, quare sit lapidosus ager.
 Dumque repurgat humum, collectaque saxa remittit,
 Semper habent in me tela parata viæ.
 Ergo invisa aliis, uni mihi frigora prosunt:
 Illo me tutam tempore præstat hiems. 110
 Nuda quidem iunc sum; nudam tamen expedit esse:
 Nec spolium de me, quod petat, hostis habet.
 At simul induimus nostris sua munera ramis;
 Saxa novos fructus grandine plura petunt.
 Forsitan hîc aliquis dicat, 'Quæ publica tangunt, 115
 Carpere concessum est: hoc via juris habet.'
 Si licet hoc; oleas distringite: cædite messes.
 Improbe, vicinum carpe, viator, olus.
 Intret et urbanas eadem petulantia portas;
 Sitque tuis muris, Romule, juris idem. 120
 Quilibet argentum primæ de fronte tabernæ
 Tollat: et ad gemmas quilibet alter eat.
 Auferat hic aurum, peregrinos ille lapiłlos;
 Et quascunque potest tangere, tollat opes.
 Sed neque tolluntur: nec, dum regit omnia Cæsar, 125
 Incolumis, tanto præside, raptor erit.

- At non ille deus pacem intra mœnia finit :
 Auxilium toto spargit in orbe suum.
 Quid tamen hoc prodest, mediâ si luce palamque
 Verberor, et tutæ non licet esse mihi ? 130
 Ergo nec nidos foliis hærere, nec ullam
 Sedibus in nostris stare videtis avem.
 At lapis, in ramo sedit quicunque bifurco,
 Hæret, et ut captâ victor in arce manet.
 Cætera sæpe tamen potuere admissa negari,
 Et crimen nox est inficiata suum. 135
 Nostra notat fusco digitos injuria succo,
 Cortice contactas inficiente manus.
 Ille cruor meus est : illo maculata crux
 Non profecturâ dextra lavatur aquâ. 140
 O ego, cùm longæ venerunt tædia vitæ,
 Optavi quoties arida facta mori !
 Optavi quoties, aut cæco turbine verti,
 Aut valido missi fulminis igne peti !
 Atque utinam subitæ raperent mea poma procellæ, 145
 Vel possem fructus excutere ipsa meos.
 Sic, ubi detracta est a te tibi causa pericli,
 Quod superest, tutum, Pontice castor, habes.
 Quid mihi tunc animi est, cùm sumit tela viator ;
 Atque oculis plagæ destinat antè locum ? 150
 Nec vitare licet moto fera verbera truncō,
 Quem sub humo radix vinclaque firma tenent.
 Corpora præbemus plagiis : ut sæpe sagittis,
 Cùm populus manicas deposuisse vetat :
 Utve gravem candens ubi tolli vacca securim, 155
 Aut stringi cultros in sua colla videt.
 Sæpe meas vento frondes tremuisse putâstis :
 Sed metus in nobis causa tremoris erat.

Si merui, videorque nocens ; imponite flammæ,
Nostraque fumosis urite membra foci.

160

Si merui, videorque nocens ; excidite ferro :
Et liceat miseræ dedecus esse semel.

Si nec cur urar, nec cur excidar, habetis ;
Parcite. Sic cœptum perficiatis iter.

TRISTIA.

LIBER IV. ELEGIA X.

GENUS SUUM EXPONIT NASO.

ILLE ego, qui fuerim, tenerorum lusor amorum,
Quem legis, ut nôris, accipe, Posteritas.

Sulmo mihi patria est, gelidis uberrimus undis,
Millia qui novies distat ab Urbe decem.

Editus hîc ego sum : necnon, ut tempora nôris ;
Cùm cecidit sato Consul uterque pari.

Si quid id est, usque a proavis vetus ordinis hæres ;
Non modò Fortunæ munere factus eques.

Nec stirps prima sui ; genito jam fratre creatus ;
Qui tribus antè quater mensibus ortus erat.

10

Lucifer amborum natalibus adsuit idem :
Una celebrata est per duo liba dies.

Hæc est armiferæ festis de quinque Minervæ,
Quæ fieri pugnâ prima cruenta solet.

Protinus excolimur teneri, curâque parentis
Imus ad insignes Urbis ab arte viros.

15

Frater ad eloquium viridi tendebat ab ævo,
Fortia verbosi natus ad arma Fori.

At mihi jam puero cœlestia sacra placebant ;
Inque suum furtim Musa trahebat opus.

20

Sæpe pater dixit, Studium quid inutile tentas?

Mæonides nullas ipse reliquit opes.

Motus eram dictis: totoque Helicone relicto,

Scribere conabar verba soluta modis.

Sponte suâ numeros carmen veniebat ad aptos:

25

Et, quod tentabam dicere, versus erat.

Interea, tacito passu labentibus annis,

Liberior fratri sumpta, mihi que, toga est:

Induiturque humeros cum lato purpura clavo:

Et studium nobis, quod fuit antè, manet.

30

Jamque decem vitæ frater geminaverat annos,

Cùm perit; et cœpi parte carere mei.

Cepimus et teneræ primos ætatis honores;

Eque viris quondam pars tribus una fui.

Curia restabat: clavi mensura coacta est:

35

Majus erat nostris viribus illud onus.

Nec patiens corpus, nec mens fuit apta labori,

Sollicitæque fugax ambitionis eram:

Et petere Aöniæ suadebant tuta sorores

Otia, judicio semper amata meo.

40

Temporis illius colui fovique poëtas;

Quotque aderant vates, rebar adesse deos.

Sæpe suas volucres legit mihi grandior ævo,

Quæque necet serpens, quæ juvet herba, Macer.

Sæpe suos solitus recitare Propertius ignes;

45

Jure sodalitio qui mihi junctus erat.

Ponticus Heroo, Bassus quoque clarus Iämbo,

Dulcia convictūs membra fuêre mei.

Et tenuit nostras numerosus Horatius aures;

Dum ferit Ausoniâ carmina culta lyrâ.

50

Virgilium vidi tantùm: nec amara Tibullo

Tempus amicitiae fata dedêre meæ.

- Successor fuit hic tibi, Galle ; Propertius illi.
 Quartus ab his serie temporis ipse fui.
 Utque ego majores, sic me coluêre minores : 55
 Notaque non tardè facta Thalia mea est.
 Carmina cùm primùm populo juvenilia legi ;
 Barba resecta mihi bisve semel ve fuit.
 Moverat ingenium, totam cantata per Urbem,
 Nomine non vero dicta Corinna mihi. 60
 Multa quidem scripsi : sed quæ vitiosa putavi,
 Emendaturis ignibus ipse dedi.
 Tum quoque, cùm fugerem, quædam placitura cremavi,
 Iratus studio carminibusque meis.
 Molle, Cupidineis nec inexpugnabile telis 65
 Cor mihi, quodque levis causa moveret, erat.
 Cùm tamen hoc essem, minimoque accenderer igni ;
 Nomine sub nostro fabula nulla fuit.
 Penè mihi puero nec digna, nec utilis, uxor
 Est data : quæ tempus per breve nupta fuit. 70
 Illi successit, quamvis sine crimine, conjux ;
 Non tamen in nostro firma futura toro.
 Ultima, quæ mecum seros permansit in annos,
 Sustinuit conjux exsulis esse viri.
 Filia mea bis primâ fœcunda juventâ, 75
 Sed non ex uno conjugе, fecit avum.
 Et jam complérat genitor sua fata ; novemque
 Addiderat lustris altera lustra novem.
 Non aliter flevi, quâm me fleturus ademptum
 Ille fuit. Matri proxima justa tuli. 80
 Felices ambo, tempestivèque sepulti,
 Ante diem pœnæ quòd periére meæ !
 Me quoque felicem, quòd non viventibus illis
 Sum miser ; et de me quòd doluêre nihil !

Si tamen exstinctis aliquid, nisi nomina, restat,	85
Et gracilis structos effugit umbra rogos ;	
Fama, parentales, si vos mea contigit, umbræ ;	
Et sunt in Stygio crimina nostra foro ;	
Scite, precor, causam (nec vos mihi fallere fas est)	
Errorem jussæ, non scelus, esse fugæ.	90
Manibus id satis est. Ad vos studiosa revertor	
Pectora, qui vitæ quæreritis acta meæ.	
Jam mihi canities, pulsis melioribus annis,	
Venerat ; antiquas miscueratque comas :	
Postque meos ortus Pisæâ vincetus olivâ	95
Abstulerat decies præmia victor equus ;	
Cùm maris Euxini positos ad læva Tomitas	
Quærere me læsi Principis ira jubet.	
Causa meæ cunctis nimiùm quoque nota ruinæ	
Indicio non est testificanda meo.	100
Quid referam comitumque nefas, famulosque nocentes ?	
Ipsâ multa tuli non leviora fugâ.	
Indignata malis mens est succumbere ; seque	
Præstitit invictam viribus usa suis :	
Oblitusque togæ, ductæque per otia vitæ,	105
Insolitâ cepi temporis arma manu.	
Totque tuli terrâ casus pelagoque ; quot inter	
Occultum stellæ conspicuumque polum.	
Tacta mihi tandem longis erroribus acto	
Juncta pharetratis Sarmatis ora Getis.	110
Hic ego, finitimis quamvis circumsoner armis,	
Tristia, quo possum, carmine fata levo.	
Quod, quamvis nemo est, cujús referatur ad aures	
Sic tamen absumo decipioque diem.	
Ergo, quòd vivo, durisque laboribus obsto,	115
Nec me sollicitæ tædia lucis habent,	

Gratia, Musa, tibi. Nam tu solatia præbes ;

Tu curæ requies, tu medicina mali :

Tu dux, tu comes es : tu nos abducis ab Istro

In medioque mihi das Helicone locum. 120

Tu mihi (quod rarum) vivo sublime dedisti

Nomen ; ab exsequiis quod dare Fama solet.

Nec, qui detrectat præsentia, Livor iniquo

Ullum de nostris dente momordit opus.

Nam, tulerint magnos cùm sæcula nostra poëtas, 125

Non fuit ingenio Fama maligna meo.

Cùmque ego præponam multos mihi ; non minor illis

Dicor : et in toto plurimus orbe legor.

Si quid habent igitur vatum præsagia veri ;

Protinus ut moriar, non ero, terra, tuus. 130

Sive favore tuli, sive hanc ego carmine famam,

Jure tibi grates, candide lector, ago.

NOTES

TO

THE METAMORPHOSES.

BOOK I.

PUBLIUS OVIDIUS NASO, a celebrated Roman poet, was born at Sulmo, a town of the Peligni, about forty years before the Christian era. His parents were of equestrian rank, and educated their son for the bar; but he soon forsook this and every other pursuit for the cultivation of poetry, and at length became one of the most admired and eminent poets in the court of Augustus. His prosperity was, however, of short continuance. Having incurred, by some unknown offence, the displeasure of the emperor, he was banished to Tomos, a town near the Euxine sea; where, after many ineffectual attempts to obtain the pardon of Augustus, he ended his days, in the eighth year of his banishment, and the fifty-ninth year of his age. The poetry of Ovid has long been celebrated for its variety, sweetness, and elegance. But the frequent violations of modesty, which disgrace some parts of his writings, detract much from the merit of this gifted poet. His Metamorphoses, though not the most finished of his poems, may, perhaps, be considered the most curious and valuable. He has there preserved the various mythological traditions, which existed among the ancients, and happily connected them with each other. Many of these traditions appear to have been originally founded on historical facts; but it is, in most instances, impossible to trace the truths of history through the tales of superstition and the fictions of poetry.

1. *In nova . . . corpora*: for *corpora mutata in novas formas*; the poet, in allusion to his design of writing of transformations, begins by making a transformation of his words.—*Fert animus*: ‘I design.’

2. *Num vos . . . illas*: ‘for you also have transformed them.’ The poet therefore with propriety invokes their aid in describing these changes.

4. *Perpetuum . . . carmen*: ‘a connected poem.’

5. *Ante*: ‘in the beginning.’

6. *Unus . . . in orbe*: ‘exhibited one appearance of nature throughout the world.’

7. *Rudis indigestaque*: ‘unformed and confused.’

8. *Congestaque . . . rerum*: the construction is, *discordiaque semina rerum non bene junctorum congesta cōdēm*.—*Discordia semina*: ‘the jarring principles.’

10. *Nullus . . . Titan*: ‘no sun.’ For an account of the Titans, see Lemprière’s Classical Dictionary.

11. *Phœbe*: ‘the moon;’ a name of Diana, the sister of Phœbus or the sun.

12. *Circumfuso*: ‘ambient.’

13. *Nec brachia . . . Amphitrite*: ‘nor had the sea extended its arms along the distant coasts.’ Amphitrite, the daughter of Oceanus and Doris, and the wife of Neptune, is here put for the sea itself.

17. *Nulli . . . manebat*: ‘nothing appeared in its proper form.’

18. *Uno*: ‘the same.’

20. *Sine pondere habentia pondus*: ‘things heavy, with things light.’

23. *Liquidum . . . cælum*: ‘the clear air.’

24. *Quæ postquam . . . ligavit*: ‘which elements, after he had disengaged them, and separated them from the chaotic mass, though dispersed in different places, he combined in harmonious order.’

26. *Igneæ . . . arce*: the construction is, *igneæ vis convexi cæli et sine pondere emicuit, legítique locum sibi in summa arce*.

27. *Sibi legit*: ‘chose for itself.’

29. *Tellus*: *est* is understood.—*Grandia*: ‘the heavier.’

30. *Circumfluis humor*: i. e. the water.

31. *Ultima possedit*: ‘spread over the utmost parts of the earth’s surface.’—*Solidumque coērcuit orbem*: ‘and begirt the solid globe.’

32. *Sic . . . orbis*: the construction is, *ubi, quisquis deorum ille fuit, secuit congeriem sic dispositam, redigitque eam sic sectam in membra; principio glomeravit terram, ne non foret æqualis ab omni parte, in speciem magni orbis*.

33. *In membra*: ‘into distinct parts.’

34. *Principio*: ‘in the first place.’

37. *Ambite*: ‘encompassed by water.’—*Circum dare*: ‘to mark out.’

38. *Immensaque stagna*: ‘and vast marshes.’

39. *Fluminaque . . . ripis*: ‘and he confined within winding banks the rivers flowing downward.’

40. *Diversa locis*: ‘in their different courses.’—*Ipsā*: sc. *terrā*.

41. *Campo . . . liberioris aquæ*: i. e. the ocean.

46. *Zonæ*: the word ζώνη, *zona*, signifies a belt, or girdle. The celestial sphere has been divided by astronomers into five of these broad belts, which divisions are supposed to be transferred to the earth or terrestrial sphere, which therefore has likewise five zones.—*Quinta*: i. e. *et ut quinta zona*.

47. *Onus inclusum*: i. e. the earth.

48. *Premuntur*: ‘are marked out.’

49. *Media*: i. e. the torrid zone. The part of the earth which is

situated between the tropics, and which is called the torrid zone, was thought by the ancients to be uninhabitable, on account of its heat and barrenness; but later discoveries have proved it to be the most fertile, and not the least populous part of the earth.

50. *Duas*: i. e. the two frigid zones; situated between the arctic and antarctic circles and the poles.

50. *Totidem*: i. e. the two temperate zones.—*Inter utrumque*: not *utramque*: this word is frequently used thus by the best writers in a different gender from the preceding nouns, agreeing with *latus*, or some other word understood.

51. *Flammā*: ‘heat.’

52. *Qui . . . igni*: the construction is, *qui est tantò onerosior igni, quādō pondus aquæ est levius pondere terræ*.

55. *Motura*: ‘that will terrify.’

57. *His*: sc. *ventis*.—*Passim . . . habendum*: ‘to be had by them at large.’

58. *Vix nunc obsistitur illis*: ‘they are now scarcely prevented.’

59. *Sua . . . flamina*: ‘their own blasts.’

60. *Quin lanient mundum*: ‘from tearing the world to pieces.’

61. *Eurus*: the winds are here mentioned which blow from the four *cardines*, or principal points in the world, hence called cardinal points—*Eurus*, the east wind; *Zephyrus*, the west wind; *Boreas*, the north wind; and *Auster*, the south wind.—*Nabathæaque regna*: a country of Arabia, which derived its name from Naboth, the son of Ismael, who is said to have settled in it.

62. *Persida*: the Greek accusative from *Persis*, -*idis*; ‘Persia,’ a country of Asia.

64. *Zephyro*: ‘to the habitation of the Zephyr, or the west wind.’ Zephyrus or Favonius, the son of Astræus and Aurora, was married to Chloris or Flora, the goddess of flowers. He was said to produce flowers and fruits by the sweetness of his breath.—*Scythiam*: ‘Scythia,’ an extensive country in the northern parts of Europe and Asia, the ancient boundaries of which cannot be exactly ascertained.—*Septemque trionem*: for *Septemtrionemque*, by *tmesis*.

66. *Astro*: ‘the south wind.’ Auster was the god of rain. His breath is said to have been as pernicious to the flowers as the breath of Favonius was beneficial.

68. *Æthera*: ‘æther; the firmament.’

70. *Massâ . . . Illâ*: i. e. chaos.

73. *Caleste solum*: ‘the region of heaven.’

75. *Agitabilis*: ‘yielding.’

76. *Mentisque capacius altæ*: ‘endowed with higher faculties.’

80. *Seducta*: ‘separated.’

81. *Cognati*: ‘kindred.’—*Semina*: ‘the nature; the properties.’

82. *Quam*: *tellurcm* is here understood.—*Satus Iapeto*: Prometheus; the son of Iapetus, one of the Titans, and of Clymene, the daughter of Oceanus and Tethys. Having formed a man with clay, he is said to have infused life into him by means of fire, which he had stolen from the chariot of the sun, and brought down to the earth at the end of a rod. To punish him for his many acts of impiety,

Jupiter ordered Mercury to chain him to a rock on mount Caucasus, where an eagle or vulture continually preyed on his liver, without destroying or diminishing it. When he had lived thirty years in this painful state of confinement, he was delivered from it by Hercules, who killed the vulture, and broke his chain. Prometheus was distinguished for his knowledge of future events, as well as for his cunning, fraud, and impiety. He is also said to have invented many useful arts, and to have instructed mankind in agriculture and physic.

89. *Sata est*: ‘began.’—*Vindice nullo*: ‘without any magistrate to punish crimes.’

91. *Nec verba . . . legebantur*: ‘nor were threatening laws read from brazen plates fixed up in public view.’ The laws of the Romans and of other ancient nations were engraven on brass, and fixed up in some place of public resort, that they might be read by the people.

94. *Peregrinum . . . orbem*: ‘foreign lands.’—*Viseret*: from *viso*.

95. *Pinus*: ‘the pine tree,’ of which ships were formerly made.

98. *Directi*: ‘of straight brass.’

99. *Sine militis usu*: ‘without the assistance of soldiers.’

103. *Contentique*: sc. *homines*.—*Nullo cogente*: ‘without cultivation.’

106. *Jovis arbore*: the oak; a tree sacred to Jupiter, because, as it is said, he first taught mankind to live upon its acorns. Jupiter was the chief of the heathen deities, and was called the father of the gods. After he had defeated the Titans, and reinstated his father on his throne, Saturn began to be jealous of the power and courage which had rescued him from imprisonment, and ungratefully plotted against the life of his son. His treachery, however, ended in his own ruin; Jupiter obliged him to fly from his kingdom, and took possession of the empire of the world. The sovereignty of the heavens and the earth he reserved to himself, but he gave to his brother Neptune the empire of the sea, and made his second brother, Pluto, monarch of the infernal regions. Although the heathens imputed to Jupiter innumerable acts of the greatest injustice and wickedness, and represented him as a slave to the basest and most criminal passions, he was still universally worshipped by them during a succession of ages; and, even at the present period, he has not ceased in some countries to be an object of blind adoration. The Africans are generally supposed to have worshipped this deity under the name of Ammon, the Babylonians as Belus or Bel, and the Egyptians as Osiris.

108. *Mulcebant*: ‘blew softly over.’

110. *Nec renovatus ager*: ‘and the land without being renewed,’ or turned up by the plough.

113. *Tenebrosa . . . misso*: ‘being driven by his son Jupiter into gloomy Tartarus;’ a place in the infernal regions, which was said by the ancients to be the abode of those among mankind who had deserved a heavy degree of punishment by their guilt and impiety on earth.

117. *Inæquales*: ‘changeable.’

119. *Ustus*: ‘scorched.’—*Siccis ferroribus*: ‘with parching heat.’

123. *Semina . . . Cerealia*: ‘the seeds of Ceres,’ i. e. corn. Ceres

was the daughter of Saturn and Vesta, and the goddess of corn and husbandry. She is said to have been the first who instructed men in the arts of agriculture, and taught them to convert their corn into bread. The place in which she was principally worshipped was the island of Sicily; which was her favorite residence during her continuance on the earth.

125. *Illas*: sc. *ætates*.

126. *Ingeniis*: 'in their dispositions.'

128. *Venæ pejoris in æcum*: 'into an age of baser metal.' In mines the ore is found in streaks, called veins.

131. *Amor habendi*: 'covetousness.'

134. *Insultavere*: 'bounded over.'

135. *Communemque prius*: 'before enjoyed in common.'

137. *Debita*: 'that it ought to produce.'

138. *Sed itum est*: 'but men penetrated.'

139. *Recondiderat*: sc. *terra*, 'which she had concealed.'—*Stygiis* . . . *umbris*: 'to the Stygian shades,' deep parts of the earth. The Styx was a river of Arcadia, which, from the poisonous nature of its waters, and the suddenness of its disappearance at a short distance from its source, was supposed by the ancients to be a river belonging to the infernal regions, in the middle of the earth. It was by this river that the gods were accustomed to swear; and whenever they swore by it, they considered their oath inviolable. It received its name from the nymph Styx, who, with her three daughters, Victory, Strength, and Valor, assisted Jupiter in his war against the Titans.

142. *Utroque*: 'with both iron and gold:' i. e. with the sword and with bribes.

144. *Ex rapto*: 'by rapine.'—*Hospes*: *est* is understood.

146. *Illa*: 'she seeks the destruction.'

147. *Aconita*: 'poisons.' The *aconitum* is a poisonous herb.

148. *Patrios* . . . *annos*: 'consults the augurs to know how soon his father will die.'

149. *Cæde madentes*: 'reeking with murder.'

150. *Astræa*: the daughter of Astræus, one of the Titans, and Aurora; or, according to the opinion of others, she was the daughter of Jupiter and Themis. She is said to be the goddess of justice; and when the impiety of the iron age constrained her to leave the earth, she was placed among the constellations of the zodiac under the name of Virgo.

152. *Affectasse*: 'aimed at.'—*Ferunt*: 'they say.'—*Gigantas*: 'that the Giants;' the sons of Cœlus and Terra, or of Terra alone, monsters of great stature and most extraordinary strength. They are said to have made war against Jupiter, at the instigation of their mother, in order to revenge the defeat and destruction of the Titans, their brothers.

154. *Olympum*: Olympus, or, as it is now called, Lacha, a lofty mountain between Thessaly and Macedonia, the summit of which, being generally enveloped in mists, was supposed by the ancients to reach the heavens, and was consequently imagined to be the residence of Jupiter and the gods.

155. *Excussit . . . Ossam*: ‘struck off Ossa from Pelion, lying under it.’ These were mountains near to Olympus.

156. *Corpora*: *Gigantum* is here understood.

159. *Et, ne . . . hominum*: ‘and, lest no remains of that dreadful race of hers should survive, that she turned them into the shape of men.’

162. *Natos*: ‘that they were sprung.’

163. *Quæ*: i. e. the wickedness and impiety of mankind, and of those who were sprung from the blood of the Giants.—*Pater Saturnius*: Jupiter.—*Arce*: sc. *cæli*.

164. *Et . . . iras*: the construction is, *et referens animo fæda convivia Lycaoniae mensæ, aut mensæ Lycaonis, nondum vulgata, facto aut criminè recenti, concipit animo iras ingentes et dignas Jove*. Lycaon not only slew those whom he entertained, but had them placed before other guests to be eaten.

170. *Hac*: *viā* is understood.—*Superis*: ‘for the gods.’—*Tonantis*: Jupiter, who alone was supposed to make thunder.

172. *Atria*: ‘the halls.’—*Celebrantur*: ‘are thronged.’

173. *Plebs*: ‘the inferior gods.’—*Diversa locis*: ‘scattered in different situations.’—*A Fronte*: ‘in the front.’

174. *Penates*: ‘habitations.’

178. *Ipse*: Jupiter.

181. *Modis*: ‘words.’—*Solvit*: ‘he opened.’

183. *Quā . . . cælo*: the construction is, *quā quīsque anguipedum Gigantum parabant injicere sua centum brachia captivo cælo*. *Quisque*, being a partitive, may have a verb either in the singular or plural agreeing with it.

185. *Uno corpore*: ‘one family or body of Giants.’

187. *Nereus*: ‘the sea.’ Nereus was the son of Oceanus and Terra, and one of the most ancient of the sea deities. He married Doris, the daughter of Oceanus and Tethys, and had fifty daughters, who were called the Nereides.

190. *Tentata*: *fuisse* is here understood.

191. *Trahatur*: ‘should be infected.’

192. *Semidei*: these were heroes greater than men, but inferior to the gods.—*Nymphæ*: these were female deities of several kinds, the Oceanides and Nereides, inhabiting the ocean; the Naiades, presiding over fountains and springs; the Napææ, Dryades, and Hamadryades, who had the care of forests and meadows; and the Oreades, to whom was committed the charge of the mountains.

193. *Faunique, Satyrique*: these were rural deities, having the legs, feet, and ears of goats, and the rest of their body human. When they became old, they were called Sileni, and were remarkable for their habits of intoxication. Bacchus was educated in his infancy by the Sileni.—*Silvani*: deities presiding over gardens and boundaries. This is a spondaic verse; the *que* in the second foot, after *Fauni*, is long by *cæsura*. See Grammar.

194. *Cæli*: ‘of being received into heaven.’

199. *Studiis*: ‘zeal.’—*Ausum*, ‘the man who had dared to commit.’

200. *Sævit*: ‘raged; furiously stroye.’

201. *Cæsareo*: ‘of Cæsar;’ an allusion is here made to some conspiracy against Augustus.

204. *Tuorum*: ‘of your subjects.’

205. *Illa*: *ira deorum*, understood.

210. *Quod . . . admissum*: ‘what his crime was.’

211. *Infamia temporis*: ‘the report of the wickedness of the age.’

212. *Falsam*: ‘to find to be false.’

216. *Mænala*, *Cylleno*, *Lycæi*: Mænalus, Lycæus, and Cyllenus are mountains in Arcadia; the two former sacred to Pan, the latter to Mercury.

218. *Arcados tyranni*: ‘of the Arcadian tyrant.’ *Arcas*, -*ados*; Greek genitive. Lycaon was a king of Arcadia, remarkable for his cruelties. Some of the poets assert that he was changed into a wolf, because he sacrificed human victims to Pan, and not, as Ovid relates, on account of the impiety of his conduct towards Jupiter.

222. *Deus hic*: ‘whether he is a god.’—*Discrimine aperto*: ‘by a plain proof.’

226. *Eo*: ‘with this expedient.’ *Molossæ*: ‘Molessian;’ the Molossi were a people of Epirus celebrated for their dogs.

227. *Resolvit*: ‘he laid open.’

230. *Ego . . . Penates*: the construction is, *ego vindice flammâ everti tecta in Penates dignos domino*. *Penates*, household gods, or deities presiding over houses and domestic affairs. Any of the gods might be chosen by the head of a family for his *Penates*; and small statues or images of the gods, thus chosen, were placed in the interior part of the house, and a day in every month set apart for their worship.

232. *Silentia*: ‘the lonely parts.’

233. *Ab ipso*: i. e. from his own cruel and ravenous disposition.

235. *Vertitur in*: ‘he falls upon; he attacks.’

236. *Abeunt*: ‘pass; are changed.’

239. *Idem*: ‘as they did before.’

240. *Non una*: ‘not one only.’

241. *Erinnys*: a name of one of the three Furies, the daughters of Cœlus; or, according to others, of Saturn; or, as others say, of Pluto and Proserpine. They were employed by the gods to punish the impious on earth, and to torment the guilty in the infernal regions.

242. *In facinus jurâsse*: ‘that mankind were sworn to commit crimes.’

243. *Sic . . . sententia*: sc. *mea*; ‘thus stands my resolution.’

245. *Alii . . . implent*: ‘others signify their assent by a nod, or gestures.’

246. *Dolori*: ‘a cause of grief.’

247. *Mortalibus orbæ*: ‘deprived of inhabitants.’

249. *Paret*: ‘whether Jupiter intends.’

250. *Quærentes*: sc. *eos*.—*Cætera*: ‘all such things.’

252. *Promittit origine mirâ*: ‘he promises to produce from a miraculous origin.’

255. *Longus axis*: the ancients supposed that an axletree passed through the middle of the earth, on which not only the earth, but the whole frame of the heavens turned round.

256. *Esse in fatis* : ‘that the fates had decreed.’ The Parcae, or Fates, were three goddesses, who constantly resided in the palace of Pluto, and were the supreme arbiters of life and death, and of all the destinies of men. Clotho, the youngest of these goddesses, held a distaff in her hand, and fixed the moment in which every man was to be born ; Lachesis held a spindle, and spun out all the events and actions of his life ; and Atropos, the eldest of the three, cut the thread of his life with a pair of scissors, and thus determined the moment of his death.

257. *Correpta* : ‘having taken fire.’

258. *Laboret* : ‘should be in danger of perishing.’

259. *Cyclopum* : ‘of the Cyclops;’ a race of men of gigantic stature, having one eye only in the middle of the forehead, and said to be the sons of Cœlus and Terra. They were the assistants of Vulcan, and made the thunderbolts of Jupiter.

262. *Æoliis in antris* : ‘in the caves of Æolus;’ the son of Hippotas, and monarch of the winds. His habitation is said to have been an immense cavern in one of the Lipari islands near Sicily, where he held the winds in confinement, and set them at liberty at his pleasure. *Aquilonem* : ‘the north wind;’ which generally brings dry weather.

263. *Inductas* : ‘spread over the face of the heavens.’

266. *Fluit* : ‘flows from.’

267. *Fronte sedent nebula* : ‘mists settle upon his brow.’—*Sinusque* ‘and the folds of his robe.’

270. *Junonis* : Juno was the sister and wife of Jupiter; the goddess of empire, riches, marriages, and births; and the queen of heaven and of the gods.

271. *Concipit* : ‘draws up; collects.’—*Iris* : a daughter of Thaumas and Electra, and the attendant and messenger of Juno. She is said to be the same as the rainbow, and is consequently represented as clothed in a habit of various colors.—*Alimenta* : ‘supplies.’

273. *Vota* : ‘the hopes.’

275. *Cæruleus frater* : Neptune, one of the sons of Saturn and Rhea, the brother of Jupiter, and the god of the sea.

276. *Qui* : ‘which rivers.’

279. *Domos* : ‘sources; fountains.’—*Mole* : ‘every obstacle.’

281. *Fontibus ora relaxant* : ‘open their fountains.’

282. *In æquora* : ‘towards the ocean.’

283. *Tridente suo* : ‘with his trident.’ It is said that Neptune, with a blow of his trident, could cause earthquakes, or raise islands from the bottom of the sea..

284. *Sinus aquarum* : ‘her secret repositories of water.’

286. *Cumque satis* : ‘and with the growing corn.’

287. *Penetralia* : the interior parts of any building, in which the Penates or other gods are placed.

294. *Dicit remos* : ‘plies his oars.’

297. *Si fors tulit* : ‘if chance so directed.’

305. *Vires fulminis* : ‘the strength of his tusks.’ The force, with which the boar strikes with his tusks, is often compared by the poets to the force of lightning.—*Apro* : *prosunt* is here understood

306. *Ablato* : ‘washed away.’

307. *Ubi sidere detur*: ‘whereon it might rest.’

311. *Pars*: *hominum*, or *animantium*, is understood.

312. *Inopi victu*: ‘by want of food.’

313. *Separat . . . fuit*: the construction is, *Phocis terra ferax, dum terra fuit, separat Aönios ab Actæis arvis*.—*Aönios*: sc. *agros*, or *campus*; the lands of Aonia, or Bœotia, a country of Greece bordering on Attica, celebrated as the residence of the Muses.—*Actæis*: ‘of Attica,’ a country of Greece, of which Athens was the capital.—*Phocis*: a country of Greece, renowned for a war, which its inhabitants carried on against some of the Grecian states, particularly against the Amphyctyons and Thebans, who sought to deprive them of their independence. Their heroic struggle was, however, unsuccessful, and about 348 years before the Christian era, they were overpowered by their numerous enemies.

316. *Mons petit arduus*: ‘a steep mountain rises up towards.’

317. *Parnassus*: Parnassus is one of the highest mountains in Europe; it is sacred to Apollo and the Muses, and said to be their favorite residence.

318. *Deucalion*: the son of Prometheus, and the king of a part of Thessaly.

319. *Consorte tori*: ‘his wife;’ Pyrrha, the daughter of Epimetheus and Pandora.

320. *Corycidas nymphas*: the nymphs inhabiting Corycus, a cave at the foot of Parnassus, dedicated to the Muses.

321. *Fatidicam Themini*: ‘prophetic Themis;’ a daughter of Cœlus and Terra, who, at her oracle in Attica, predicted future events. She is said to have been the first among the heathen deities, who had a temple dedicated to her on earth.—*Quæ nunc oracula tenebat*: ‘who at this time was giving answers by an oracle.’

322. *Illu*: than Deucalion.

323. *Ulla*: *fæmina* is understood.

324. *Jupiter*: *videt* is here understood.—*Stagnare*: ‘to be covered.’

325. *Unum*: *hominem* is understood.

326. *Unam*: *fæminam* is understood.

330. *Maris iru*: ‘the violence of the water.’—*Tricuspidate telo*: ‘his trident.’

331. *Supraque . . . vocat*: the construction is, *vocatque cœruleum Tritona, exstantem supra profundum, atque tectum humeros murice innato*.—*Humeros* is governed by *secundum*, or *quod ad*, understood; by a Greek construction. See Gram. R. VII. Obs. 3.—*Innato murice*: ‘with purple shell-fish growing naturally on them.’

333. *Tritona*: Triton, the son of Neptune and Amphitrite, a sea deity, half man and half fish, who ruled the waves of the sea by a shell which he used as a trumpet. Many of the gods of the sea resemble Triton in form, and were called after his name.

336. *In latum*: ‘in breadth.’ The narrow mouth of which widens by degrees to a large extent.

337. *Concepit aëra*: ‘it was blown.’

338. *Sub utroque Phœbo*: ‘in the east and in the west:’ where Phœbus, or the sun, rises and sets. Phœbus is a name often applied to

Apollo, the son of Jupiter and Latona, and the god of eloquence, poetry, music, medicine, and augury. The worship of this deity was once extended throughout the civilized world; he had statues and temples in every country; but his most magnificent temple, as well as his most celebrated oracle, was at Delphi, a town of Phocis. The Egyptians worshipped Apollo under the name of Orus.

- 340. *Jussos receptus*: ‘the commanded retreat of the waters.’
- 342. *Omnes*: *undas* is here understood.
- 348. *Redditus orbis erat*: ‘the land had reappeared.’
- 349. *Agere alta silentia*: ‘become a silent waste.’
- 352. *Patruelis origo*: ‘our descent from brothers.’ Prometheus, the father of Deucalion, and Epimetheus, the father of Pyrrha, were the sons of Japetus, and consequently brothers.
- 353. *Torus*: ‘the marriage tie.’
- 354. *Terrarum turba*: ‘the whole population of the earth.’
- 356. *Fiducia*: ‘assurance.’
- 358. *Quid tibi animi foret*: ‘what would have been your feelings.’
- 360. *Quo consolante doleres*? ‘who would have cheered you, and helped you to bear your sorrows?’
- 363. *Paternis artibus*: ‘in the manner my father did.’ Prometheus, Deucalion’s father, had formed an image of man with clay, and animated it by fire stolen from heaven.
- 366. *Visum*: *est* is understood.
- 367. *Placuit*: *illis* is understood.
- 368. *Sortes*: ‘oracles.’
- 369. *Cephisidas undas*: ‘the waters of Cephissus;’ a celebrated river frequented by the Graces; it rises at Lilæa in Phocis, and, after passing Delphi and Parnassus, it flows into the lake Copias in Bœotia.
- 370. *Ut nondum . . . secantes*: ‘which, though not yet clear, were flowing in their wonted channel.’
- 371. *Irroravere*: ‘they had sprinkled.’ It was a custom among the ancients to sprinkle or wash themselves with water before they approached the temples or altars of their deities.
- 373. *Deæ*: of Themis.
- 377. *Precibus justis*: ‘by the prayers of the just.’
- 378. *Victa*: ‘moved.’
- 380. *Mersis*: ‘ruined; forlorn.’
- 381. *Sortem*: ‘this reply.’
- 387. *Jactatis ossibus*: ‘by throwing about her bones.’
- 388. *Obscura*: ‘involved; hard to be understood.’—*Latebris*: ‘mysteries, ambiguities.’
- 390. *Promethides*: ‘the son of Prometheus.’—*Epimethida*: ‘the daughter of Epimetheus,’ i. e. Pyrrha.
- 391. *Fallax est sollertia nobis*: ‘my skill in comprehending fails me.’
- 392. *Pia . . . suadent*: ‘the oracles are not impious, and direct us to nothing criminal.’
- 395. *Titania*: ‘Pyrrha;’ who was descended from the Titans.—*Augurio*: ‘explanation.’
- 396. *Spes in dubio est*: ‘her hope is mixed with fear.’
- 399. *Post vestigia*: ‘behind them.’

400. *Nisi sit . . . vetustas*: ‘if antiquity did not bear witness to the tradition.’

402. *Morâ*: ‘by degrees.’—*Ducere formam*: ‘to assume a new shape.’

404. *Contigit*: ‘was given.’—*Ut . . . signis*: the construction is, *ut quædam forma hominis potest videri in illis, quanquam adhuc non sic manifesta, sed uti de cæpto marmore, non satis exacta, simillimaque rudibus signis*.

405. *Marmore cæpto*: ‘a statue just begun.’

406. *Rudibusque . . . signis*: ‘and very like to statues in a rough state.’

408. *In corporis usum*: ‘into flesh.’

412. *Faciem traxérē virilem*: ‘took the shape of men.’

413. *Fæmina*: ‘the female race.’

416. *Illa*: the earth. After the human race had been renewed from the stones thrown by Deucalion and Pyrrha, the earth is said to have spontaneously produced the other animals from the mud and stagnated waters, which were left on its surface after the deluge. Among the animals thus produced was a serpent of enormous size, called Python. Having been raised up by Juno to persecute and destroy Latona, the mother of Apollo, he became the object of her son’s hatred, who is said to have slain him before he had attained the age of manhood. From his victory over this serpent, Apollo is sometimes called Pythius.

418. *Tenebas*: ‘thou didst cover with thy body.’

419. *Deus arcitenens*: Apollo; who is generally represented as carrying a silver bow.

421. *Gravem*: ‘oppressed.’—*Exhaustâ*: ‘emptied of its arrows.’

424. *Celebri certamine*: ‘with celebrated contests or sports.’

425. *Pythia*: sc. *certamina*.

426. *His*: ‘at these.’—*Manu, pedibusre, rotâre*: ‘at boxing, running, or the chariot race.’

427. *Æsculeæ frondis*: ‘a crown of beech leaves.’

430. *Daphne Peneu*: *erat* is understood; *Peneus, a, um, adj.* Daphne was the daughter of Peneus, the god of a river in Thessaly, flowing through the vale of Tempe.

431. *Cupidinis*: ‘of Cupid.’ He was the god of love, and the son of Venus.

432. *Delius*: a name applied to Apollo from Delos, the place of his birth. Delos, or, as it is now called, Sallies, is said to have been suddenly raised from the bottom of the sea by Neptune, as a refuge for Latona, when she was pursued by the serpent Python, and could find no place of safety on the earth.

433. *Adducto nervo*: ‘by drawing its string.’—*Cornua*: ‘his bow.’

434. *Quidque tibi*: ‘what have you to do?’

440. *Cedunt*: ‘are inferior.’

442. *Eliso*: ‘being cut.’

445. *Diversorum operum*: ‘of different properties.’

446. *Quod facit*: ‘that which excites love.’

447. *Et habet . . . plumbum*: ‘and is tipped with lead.’

448. *Hoc* : ‘with the latter.’
450. *Alter* : Apollo.—*Altera* : Daphne.
452. *Phœbes* : ‘of Phœbe,’ or Diana ; the daughter of Jupiter and Latona, and the goddess of forests, mountains, and hunting, who, having made a vow of perpetual celibacy, shunned the society of mankind, and passed her time in the woods, attired as a huntress, and attended by a train of sixty nymphs. This goddess was born at the same time with Apollo ; and, like him, had temples in almost every part of the civilized world. Human sacrifices were often offered on her altars.
453. *Positos sine lege* : ‘lying without order.’
454. *Fugit* : i. e. flies from Apollo, who was pursuing her.—*Revolvuntis* : *Apollinis* is understood.
455. *Penei* : this word, being a Greek vocative, has the *i* final short. Nom. *Peneis*, Gen. *Peneidos*.
456. *Agna cerva* : *fugit* is understood after each.
463. *Cui placeas* : ‘who it is you have thus captivated.’
465. *Horridus* : ‘in mean apparel.’
467. *Claros* : Clarus or Claros, a town of Ionia, where Apollo had an oracle.—*Tenedos* : an island in the Ægean sea, opposite Troy and near Lesbos.—*Pataræaque regia* : ‘the citadel of Patara,’ or, as it is now called, Patera, a town of Lycia, famous for an oracle of Apollo.
469. *Concordant nervis* : ‘are fitted to the strings of the lyre ; are set to music.’
470. *Nostra sagitta* is understood.
471. *Vacuo* : ‘which was before free from love.’
476. *Locuturum* : *Apollinem* is understood.
478. *Canis Gallicus* : ‘a greyhound.’
479. *Ille* : *lepus petit*, understood.
480. *Inhasuro similis* : ‘as though about to seize’ the hare.
481. *Stringit vestigia* : ‘presses closely upon him ; touches his heels.’
487. *Et crinem . . . afflat* : ‘and breathes upon her hair flowing over her shoulders.’
490. *Numen* : ‘a divine power.’
492. *Mollia præcordia* : ‘her delicate body.’
494. *Pigris* : ‘immovable.’
495. *Cacumen obit* : ‘the top of a tree covers.’
499. *Latiis* : ‘Roman.’
500. *Capitolia* : ‘the Capitol.’ It was customary among the Romans for every general, who had a triumph, to go at the head of the triumphal procession to the Capitol, and to offer there a sacrifice to Jupiter.
501. *Augustis* : ‘of Augustus.’
502. *Mediam querum* : the oak, or civic crown, was hung on a laurel, in the porch of the emperor’s house.
503. *Intonsis* : ‘uncut.’ Apollo is generally represented with long and flowing hair, and a chaplet of laurel on his head.
504. *Perpetuos* : ‘unfading ; evergreen.’
505. *Pæan* : Apollo ; a name derived from the *pæan* or hymn, which

was sung in the worship of this deity, in commemoration of his triumph over the serpent Python.

506. *Annuit* : ‘ nodded assent.’

507. *Centum . . . Argus* : Io was the daughter of Inachus, a son of Oceanus and Tethys, and the founder of the kingdom of Argos. While she was the priestess of Juno at Argos, Io unwillingly attracted the attention and engaged the affections of Jupiter, who, in order to conceal his attachment from Juno, changed her into a beautiful heifer. The artifice was, however, immediately discovered. Juno became acquainted with the treachery of her husband, but, affecting ignorance of it, she commended the beauty of the heifer, and asked her of Jupiter as a present. Apprehensive of exciting her suspicions by refusing her request, Jupiter gave her the heifer, which was immediately confided to the care of Argus, the son of Aristor, who is represented by the poets as having a hundred eyes, and never closing more than two of them at a time.

508. *Inde suis rictibus* : ‘ of which eyes in their turn.’ — *Bina* : ‘ two at a time.’

509. *In statione* : ‘ on guard as sentinels.’

510. *Io* : the accusative, declined like *Dido*; see Grammar.

512. *Sinit* : *eam* is understood.—*Cum sol . . . est* : ‘ by night.’ — The ancient poets generally represent the sun as going round the earth.

513. *Indigno* : ‘ that did not deserve such treatment.’

519. *Conato queri* : ‘ endeavoring to utter complaints.’

522. *Inachidas* : ‘ of her father Inachus.’

523. *Seque externata refugit* : ‘ and terrified she fled from herself;’ i. e. from her own image reflected from the water.

524. *Naiades* : ‘ the water nymphs;’ her sisters.

531. *Pro verbis* : instead of words uttered by her lips.—*Littera* . writing.’

532. *Indicium triste peregit* : ‘ made the mournful discovery.’

536. *Repertâ* : ‘ than now when you are found.’

538. *Alto pectore* : ‘ from the bottom of your breast.’

541. *Nocet esse deum* : ‘ it adds to my misery that I am immortal.’

543. *Submovet* : *eam patri* is understood.

547. *Phoronidas* : ‘ of Io, the granddaughter of Phoroneus.’

549. *Pleias* : Maia; the brightest of the *Pleiades*, or the seven daughters of Atlas, who, after death, were changed into stars, and placed together in the heavens in the constellation of Taurus, one of the signs of the zodiac. Mercury, called by the Greeks Hermes, was the son of Jupiter and Maia, and, though the messenger of the other gods, he was always ranked among the most illustrious of the heathen deities; and was the patron of orators, travellers, merchants, and thieves.—*Leto det* : ‘ that he should kill.’

550. *Alas pedibus* : Mercury was always represented with wings on his feet, called *talaria*; a cap with wings on his head, called *pétasus*; and a rod or wand, called *caduceus*; around which were entwined two serpents. Mercury is said to have received this rod of Apollo, in exchange for a lyre, of which he was the inventor: he always made

use of it in conducting the souls of the dead to the infernal regions, and he had the power of lulling persons to sleep with it, and even of raising the dead to life.

551. *Sumpsisse*: ‘while he was placing.’

555. *Hac*: *virgâ* is understood.

556. *Dum venit, abductas*: ‘stolen as he passes along.’—*Structis*: ‘joined together.’

557. *Voce norâ*: ‘with the sound of this new instrument.’—*Juno-nius*: ‘placed there by Juno.’

561. *Atlantiades*: ‘the grandson of Atlas.’

562. *Detinuit diem*: ‘beguiled the time.’

563. *Lumina*: *Argi* is understood.

568. *Talia dicturus*: while he is about to relate the history of the pipe.—*Cyllenius*: Mercury, who derives this name from Cyllene, a mountain in Arcadia, on which he was born.

577. *Volucris suæ*: of the peacock; a bird sacred to Juno.

579. *Exarsit*: *Juno* is understood.

580. *Horriferam Erinnyn*: ‘a dreadful Fury,’ by which she was driven frantic over the earth.

581. *Pellicis Argolicæ*: ‘of her Grecian rival.’

583. *Ultimus*: *finis* is understood.

585. *Resupino ardua collo*: ‘raising her head high above her neck.’

589. *Ille*: Jupiter.

593. *Ut lenita dea est*: ‘when Juno was appeased.’—*illa*: Iö.

597. *Dilapsa*: ‘disappearing.’—*Absumitur*: ‘is changed.’

599. *Officioque . . . duorum*: ‘and the nymph satisfied with the service of two feet.’

600. *Erigitur*: ‘stands erect.’

601. *Intermissa*: ‘long disused.’

602. *Linigerâ*: ‘clothed in linen.’ Iö is worshipped by the Egyptians as Isis, whose priests wear linen robes.

BOOK II.

PHAETHONTIS MORS. Phaëthon was the son of Phœbus and Clymène, one of the Oceanides. Proud of his birth, and distinguished by the favor of Venus, who had confided one of her temples to his care, he often boasted of these honors before Epaphus, the son of Jupiter and Iö, and arrogantly assumed the superiority over him. In one of the contentions between them, Epaphus, to humble the pride of his companion, denied his divine origin, and charged Clymène with deception in representing Phœbus as his father. Stung with the insult, Phaëthon hastened to his mother, who, in order to convince him of her veracity, and of his descent from the god of day,

advised him to appeal to Phœbus himself, and to repair immediately to his palace. The advice was joyfully received by her son, and in the following history, Ovid relates the result of his journey.

1. *Alta*: 'raised high.'

2. *Pyropo*: the pyropus, or carbuncle, is a precious stone of a flame color.

5. *Materiem*: 'the materials.'—*Opus*: 'the workmanship.' *Mulciber*, a name of Vulcan, the god of fire and of smiths, and the son of Jupiter and Juno, or, according to the opinion of others, of Juno alone. Soon after he was born, it is said, he was kicked down from Olympus by Jupiter, and broke one of his legs in the fall. From this accident he never wholly recovered, so that lameness was added to the other deformities of his person. The island of Lemnos is said to have been the place of his residence during his continuance on earth; but his forges, at which the thunderbolts of Jupiter were fabricated, are always placed by the poets under *Ætna*, a mountain in the Island of Sicily, celebrated for its volcanic eruptions. Through the kind offices of Bacchus, Vulcan was at length reconciled to his father: he returned to heaven, and became the husband of Venus.

8. *Unda*: i. e. the representation of the ocean carved on the folding doors.

9. *Proteaque ambiguum*: 'and the changeful Proteus.' Proteus was the son of Oceanus and Tethys. He was a sea deity, celebrated for his knowledge of futurity, and for the power which he possessed of assuming whatsoever shape he pleased.

10. *Ægaœna*: 'Ægæon'; or, as he is more frequently called, Briareus, the son of Cœlus and Terra, a gigantic sea deity, having a hundred hands and fifty heads.

11. *Dorida*: Doris was the daughter of Oceanus and Tethys; and the mother of the sea-nymphs, called *Nereides*, from their father Nereus.

14. *Qualem*: sc. *habent faciem talem*; 'but they have such a face, as.'

18. *Signa sex*: 'six of the twelve signs of the zodiac.'

19. *Acclivo limite*: 'by an ascending path.'

20. *Dubitati*: Epaphus had raised this doubt.

21. *Ad pàtrios . . . vultus*: 'he goes into the presence of his father.'

26. *Spatiis aequalibus*: 'at equal distances from each other.'

27. *Florente*: 'of flowers.'

30. *Canos hirsuta capillos*: 'rough with hoary hair.'

31. *Loco medius*: 'in the middle.'

36. *Si das . . . usum*: 'if you will allow me to call you by the name of father.'

38. *Errorem*: 'uncertainty.'

40. *Deposuit radios*: Phœbus laid aside the crown of rays, with which his head was encircled, and which, by its brightness, had prevented Phaëthon from coming near him.

41. *Nec tu . . . es*: the construction is, *nec tu dignus es negari esse meus filius*.

42. *Veros edidit ortus*: ‘declared your true descent.’
45. *Dis juranda*: ‘by which the gods are accustomed to swear.’
- Palus*: i. e. the Styx.
47. *In diem*: ‘for one day.’
55. *Non est mortale*: ‘is not allowed to mortals;’ i. e. is beyond their powers.
57. *Placeat sibi*: ‘may think highly of his own power.’
58. *Quisquam. superum* is understood.
62. *Prima via*: ‘the first part of the way.’ This description of the path of the sun, though distinguished by its poetical beauty, is founded on the erroneous opinion that the sun revolves round the earth, instead of the earth round the sun.
64. *Unde . . . timor*: the construction is, *unde timor sape fit mihi ipsi videre mare et terras*.
67. *Subjectis*: ‘lying below.’
68. *Ne ferar in præceps*: ‘least I should fall headlong.’—*Tethys*: the daughter of Cœlus and Terra, and the wife of Oceanus. She was the greatest of the sea-goddesses, and hence her name is often used to express the sea itself. As the sun, when he sets, appears to fall into the sea, she was said always to receive Phœbus at the end of his daily journey.
69. *Rapitur*: ‘is hurried round.’
73. *Finge datos currus*: ‘suppose the chariot given to you.’
77. *Formas ferarum*: i. e. the forms of wild beasts in the zodiac, as the signs Taurus, Leo, Scorpio, and Cancer.
79. *Adversi*: ‘opposing; threatening.’
80. *Haemonios arcus*: i. e. the sign Sagittarius. This constellation received its name from Chiron, one of the Centaurs, a people inhabiting a part of Hæmonia or Thessaly, and described as being half men and half horses. The origin of these imaginary monsters appears to be easily traced. The ancient Thessalians, having discovered the art of taming horses, were seen at a distance by some of their neighbours, mounted on horseback; and appearing to them as though their bodies were connected with the bodies of their horses, they were immediately converted into monsters, and called Centaurs. Hercules is said to have destroyed the greater part of the Centaurs, and among them Chiron, who had been his preceptor, and who was renowned for his skill in shooting, music, botany, and medicine. Having undesignedly struck him with a poisoned arrow in his knee, the pain occasioned by the wound was so excruciating, that the Centaur entreated Jupiter to put an end to his agonies by terminating his existence. The god granted his request, and placed him, after his death, among the constellations of the zodiac, under the name of Sagittarius, or the Bowman.
82. *Scorpion*: in the accusative; sc. *per*; ‘by the Scorpion.’—*Aliter*: ‘differently,’ i. e. not as the Scorpion does.
83. *Nec tibi in promptu est*: ‘nor is it easy for you.’
90. *Timendo*: ‘by my fears’ for your safety.
97. *Quod . . . paena*: ‘which, by its true name, is a punishment.’
102. *Ille*: i. e. Phaëthon.

104. *Quā licuit*: ‘as long as he was able.’
106. *Summæ curvatura rotæ*: ‘the rim of each wheel.’
107. *Radiorum ordo*: ‘the range of spokes’ in the wheel.
109. *Repercusso Phæbo*: ‘by reflecting the sun.’
114. *Lucifer*: the name given to the planet Venus, when the morning star. It is the last star that disappears when the sun rises. Venus is called Hesperus, when it is the evening star, and is then the first star that appears after sunset.
116. *Extremæ*: ‘of the fading.’—*Velut*: ‘ready.’
117. *Horis*: the three Hours, daughters of Jupiter and Themis, to whose care the horses of the sun were intrusted.
122. *Fecit patientia*: ‘and made his face capable of enduring.’
123. *Luctus*: ‘of his future sorrow.’
128. *Nec tibi . . . arcus*: the construction is, *nec via per quinque arcus directos placeat tibi*.—*Arcus*: the five imaginary circles, which divide the zones from each other.
130. *Zonarum . . . fine*: ‘contained within the limits of three zones.’ Most of the stars which form the constellations of the zodiac are within the torrid zone; but a few are on the borders of the temperate zones.
134. *Preme*: ‘keep too low.’
137. *Neu te dexterior*: sc. *rota*; ‘let not the right wheel.’—*In Anguem*: ‘to the Serpent;’ which is up near the North pole.
138. *Ad Aram*: ‘to the Altar;’ which is near the South pole. The gods are supposed to have transferred to the heavens the altar on which they first entered into a confederacy against the Titans.
142. *Libera*: ‘allowable; optional.’
143. *Poscimur*: ‘we are called for;’ i. e. our light is wanted.
154. *Repagula*: ‘the bars,’ or opposing barriers, to prevent the horses from starting before the exact time.
155. *Nepotis*: ‘of her grandson.’ Tethys was the mother of Clymène.
156. *Facta est . . . mundi*: ‘the scope of the vast heavens was laid open before them.’
160. *Cognoscere*: ‘to feel.’
164. *Sic onere . . . inani*: the construction is, *sic currus dat saltus in aëra vacuos assueto onere, succutiturque altè, estque similis inani curri*.
167. *Spatium*: ‘path.’—*Quo priùs*: ‘in which they did before.’
170. *Triones*: the seven bright stars in the constellation Ursa Major, which are now called Charles’s Wain, near the North pole.
175. *Boöte*: Boötes, a constellation near Ursa Major.
176. *Tua plastra*: i. e. the Triones, which appear as a wagon, and which Boötes is said to drive.
182. *Valuisse rogando*: ‘that he prevailed over his father by his entreaties.’
183. *Meropis dici cupiens*: ‘wishing to be called the son of Merops;’ i. e. the husband of Clymène, a king of the island of Cos, who was changed into the constellation of the Eagle.—*Ita fertur . . . reliquit*: the construction is, *ita fertur, ut pinus vel navis acta præcipiti Bored*,

cui suus rector remisit victa fræna aut gubernaculum, quam navem reliquit dís votisque.

192. *Vario*: ‘ diversified by various constellations.’—*Miracula*: ‘ monsters ;’ i. e. strange and fearful objects.

193. *Scorpions*: ‘ the Scorpion ;’ one of the constellations of the zodiac ; the Greek nominative.—*Flexis*: ‘ extended around.’

198. *Vulnera . . . cuspide*: ‘ threatening to inflict wounds upon him with the sting in his crooked tail.’

202. *Impetus*: ‘ their fury.’

205. *Summa*: ‘ the highest regions.’

209. *Ut quæque altissima*: ‘ the highest parts of the earth in succession.’

216. *Athos*: a lofty mountain of Macedonia, now called Monte Santo, and inhabited by nearly four thousand monks.—*Taurusque Cilix*: ‘ and Cilician Taurus ;’ a range of mountains in Asia.—*Tmolus*: a mountain of Lydia, now called Bouzdag.—*Œte*: a mountain between Thessaly and Macedonia ; its modern name is Banina.

217. *Ide*: ‘ Ida ;’ a celebrated mountain of Phrygia, near Troy.

218. *Helicon*: a mountain of Boëotia, (now called Zagaro-Vouni,) sacred to Apollo and the Muses. The epithet *virgineus* is applied to it, because it was sacred to the Muses, who were all virgins. At its foot were the celebrated fountains Aganippe and Hippocrène.—*Non-dum Œagrius Hæmos*: ‘ Hæmus, not yet called Œagrian ;’ after the name of Œägrus, or Œäger, a king of Thrace ; or probably after the name of Orpheus, his son, who was murdered on this mountain, which is between Thrace and Thessaly.

219. *In immensum*: ‘ with fury ; to a vast height.’—*Geminatis ignibus*: i. e. with his own fire, and with the fire from the chariot of the sun.—*Ætne*: a burning mountain in Sicily.

220. *Parnassus*: a mountain in Phocis.—*Eryx*: a mountain in Sicily, which received its name from Eryx, a son of Butes and Venus, who was buried on it ; its modern name is Giuliano.—*Cynthus*: a mountain of Delos.—*Othrys*: a chain of mountains in Thessaly, the residence of the Centaurs.

221. *Rhodope*: a mountain of Thrace, covered with perpetual snows. It is said to have received its name from Rhodope, the wife of Hæmus, whom Juno changed into this mountain for professing to vie with her in beauty.—*Mimas*: a mountain of Asia Minor.

222. *Dindyma*: a mountain of Phrygia, sacred to Cybèle.—*Mycâle*: a mountain and city of Asia Minor.—*Cithæron*: a mountain of Boëotia, sacred to Bacchus, Jupiter, and the Muses.

223. *Caucasus*: an immense chain of mountains between the Euxine and Caspian seas.

224. *Ossaque*: Ossa, Pindus and Olympus are mountains in Thessaly. Let it be remembered that there are four other mountains named Olympus, besides this in Thessaly, sacred to Apollo and the Muses : viz. one in Mysia ; one in Elis ; one in Arcadia ; and another in the island of *Cyprus*.

225. *Apes*: ‘ the Alps ;’ which separate Italy from France.—*Apenninus*: ‘ the Apennines ;’ a range of mountains dividing Italy into two parts.

234. *In corpora summa vocato*: ‘being drawn by the heat to the exterior of the body.’

235. *Æthiopum*: ‘of the Æthiopians;’ Æthiopia is a hot country of Africa.

236. *Libye*: ‘Libya;’ a dry and barren country of Africa.

238. *Dircen*: ‘Dirce;’ a fountain near Thebes, which took its name from Dirce, the wife of Lycus, a king of Thebes.

239. *Argos . . . undas*: ‘Argos bewails the loss of Amymōne, and Ephyrā (Corinth) the waters of Pirēne.’ The verse may be scanned thus:

Argos A|mymo|nen Ephy|re Pi|renidas | undas.

Amymōne is a fountain and rivulet in the Peloponnesus, so called from a daughter of Eurōpa and Danāus, who was said to have been transformed into it. Pirēne is a fountain near Corinth, sacred to the Muses.

240. *Nec sortita . . . manent*: the construction is, *nec flumina manent tuta, quæ sortita sunt ripas distantes loco*.

241. *Tanaïs*: a large river, which separates Asia from Europe, now called the Don.

242. *Peneos*: the Peneus of Thessaly.—*Caicus*: a river of Mysia, which rises at Teuthrания or Teutharntia.

243. *Ismenos*: a river of Bœotia, which took its name from Ismenus, a son of Apollo and the nymph Melia.—*Erymantho*: ‘Erymanthus;’ a river of Phocis; near it were a town and mountain of the same name.

244. *Xanthus*: a river of Troas, sometimes called Scamander. During the Trojan war, this river was set on fire by Vulcan, at the request of Venus.—*Lycormas*: a river of Ætolia, called also Evēnus, the sands of which resembled gold.

245. *Mæandros*: ‘the Meander;’ a river of Phrygia, which is said to have six hundred windings or turnings.—*Undis*: ‘streams.’

246. *Melas*: a river of Mygdonia, a province of Macedonia near Thrace. There were several rivers of this name.—*Eurotas*: a river near the promontory Tænārus in Laconia. It received its name from Eurōtas, a king of Sparta, the son of Lelex.

247. *Euphrates*: a large, rapid, and celebrated river of Mesopotamia, which flowed through the middle of the city of Babylon.—*Orontes*: a river of Syria, now called Asia.

248. *Thermodon*: a rapid river of Cappadocia.—*Ganges*: the largest and most celebrated river in India.—*Phasis*: a river of Colchis, now called Faoz.—*Ister*: the largest river of Europe, called by the moderns the Danube.

249. *Alpheos*: a river of Arcadia in the Peloponnesus.—*Spercheides*: ‘of Spercheus;’ a river of Thessaly.

250. *Tagus*: a river of Spain celebrated for its golden sands; its modern name is Tajo.

251. *Quæ Mœonias . . . ripas*: ‘which make famous the rivers of Mœonia [Lydia] with their songs.’

252. *Fluminea volucres*: i. e. swans, which were said to be numerous on the banks of the Cayster.

253. *Nilus*: ‘the Nile;’ a large river of Africa, which received its

name from Nilus, a king of Thebes. The source of this celebrated river, though it was for ages a subject of inquiry, remained unknown till a few years since; when the traveller Bruce is said to have discovered it. It is now ascertained that it takes its rise in Abyssinia, and after flowing through Abex, Nubia, and Egypt, it empties itself by seven mouths or channels into the Mediterranean sea, near the city Alexandria. The Nile annually overflows its banks about the latter end of May, and for four months the country of Egypt is covered with its waters. This inundation is said to be occasioned by the periodical rains which fall when the sun is vertical in Ethiopia in the months of April and May; and though it is sometimes dangerous and desolating in its consequences when the rise of the waters is excessive, it is in general attended with the most beneficial effects, fertilizing the lands, and enriching the natives.

255. *Vacant*: 'are destitute' of water.

256. *Ismarios*: sc. *amnes*; i. e. the Thracian rivers. Ismarus was a mountain of Thrace, near the rivers Strymon and Hebrus, or, as it is now called, Mariza.

257. *Hesperiosque amnes*: 'and the rivers in the west.'—*Rhenum*: 'the Rhine,' a large river of Europe, which divides Germany from Gaul.—*Rhodanum*: 'the Rhone,' a rapid river in Gaul.—*Padum*: 'the Po,' a river of Italy, sometimes called Eridanus.

258. *Cui*: 'to which river,' i. e. to Rome, which is built on the Tyber.—*Rerum potentia*: 'the sovereignty of the world.' The Tyber rises in the Apennines, and after running through the midst of Rome, falls into the Tyrrene sea.

260. *Conjuge*: i. e. Proserpine.

263. *Cycladas*: 'the Cyclades,' a cluster of about fifty islands in the Ægean sea. They are so called from *κικλός*, a circle, on account of their circular position.

267. *Fuma est*: 'it is said.'

278. *Si placet hoc, meruique*: 'if you approve of my destruction, and if I have deserved it.'

279. *Liceat perituræ*: sc. *mihi*; 'may it be allowed me, if I must perish by fire.'

280. *Auctore*: 'by the greatness of its author,' i. e. by its proceeding from you.

284. *Fructus*: 'rewards.' *Honorem*: 'honorable recompense.'

286. *Exerceor*: 'am harassed.'

289. *Fac*: 'suppose.'

290. *Quid meruit frater?*: 'what has your brother Neptune deserved?'

296. *Axem*: 'the heavens;' which the mountain Atlas was supposed to support.

299. *Rerum summæ*: 'the safety of the universe.'

302. *Manibus*: 'to the shades,' i. e. the departed spirits in the regions of Pluto.

303. *Superos testatus*: 'having called the gods to witness.' Jupiter wished to justify his conduct in destroying the youth, and especially to Apollo.

304. *Dederat*: sc. *Phaëthonti*: ‘had given up to Phaëthon.

312. *Ignibus*: i. e. *fulminibus*.

313. *In contraria*: ‘in a direction opposite’ to that in which they were previously going.

321. *Etsi*: *que* is understood before *etsi*.

322. *Quem*: Phaëthon.—*Orbe*: ‘part of the earth.’

324. *Hesperiae*: ‘of Hesperia;’ a Greek name of Italy, and a Latin name of Spain, derived from Hesper or Vesper, the setting sun, and applied to these countries, because the one was situated to the west of Greece, and the other to the west of Rome.—*Trefidâ flammâ*: ‘from the forked lightning.’

329. *Credimus*: ‘we may credit the tradition.’

338. *Aperto*: ‘naked.’

339. *Heliades*: ‘the daughters of Phœbus and Clymène;’ the sisters of Phaëthon; their names were *Phaëthusa*, *Lampetie*, and *Phœbe*.

340. *Cæsa pectora*: sc. *secundum*; ‘beating their breasts.’

343. *Luna . . . orbem*: ‘the moon had four times appeared quite round, as a full moon;’ i. e. four months had passed.

344. *Morem fecerat*: ‘had made their lamentations habitual.’

348. *Subitâ*: ‘suddenly growing from her feet.’

350. *Tertia*: ‘the third sister,’ Phœbe.

352. *Impetus*: ‘frenzy.’

361. *Electra*: ‘amber,’ which was supposed to be a gum exuding from certain trees; its origin, however, is uncertain; it is by some considered as a mineral production.

INVIDIÆ DOMUS. Mercury, having fallen in love with *Herse*, the most beautiful of the daughters of Cecrops, king of Athens, hired her sister *Aglauros*, for a large sum of money, to aid his suit. Minerva, indignant at the mercenary disposition of *Aglauros*, inspired her with envy at the good fortune of her sister; and thus induced her to prevent Mercury from seeing *Herse*. Mercury, in revenge, converted *Aglauros* into a stone. The description of the abode of Envy, to whom Minerva repairs, is highly poetical.

364. *Petit*: *Minerva* is understood.—*Vallibus*: ‘recesses.’

366. *Ignavi*: ‘sluggish;’ having a tendency to make men dispirited and listless.

368. *Virago*: i. e. Pallas or Minerva. This deity was the daughter of Jupiter, and is said to have sprung from his brain arrayed in complete armor. Hence she was considered as the goddess of war; though the superior wisdom which she manifested in the councils of the gods, and the various kinds of knowledge which she communicated to mankind, caused her to be regarded also as the goddess of wisdom and of all the liberal arts and sciences.

370. *Extremâ cuspide*: ‘with the end of her spear.’

377. *Vultum . . . duxit*: ‘the construction is, *que ad vultum* *Minervæ duxit ina suspiria*. Envy was troubled at seeing the lovely countenance of the goddess.

379. *Nusquam recta acies*: ‘She never looks direct upon one.’ Envy always sees things awry.

381. *Quem*: ‘the smile which.’
 383. *Ingratos*: *sibi* is understood.
 384. *Carpit . . . unā*: ‘she torments and is tormented at the same time.’
 386. *Tritonia*: a name applied to Minerva from Tritonis, a river of Africa, near which she had a temple.
 387. *Cecropis*: ‘of Cecrops;’ a native of Egypt, who settled in Attica about 1556 years before the Christian era, where he founded Athens, and formed the savage tribes of Cecropia into a civilized state. He is said to have introduced the worship of the pagan deities into Greece. Cecrops at his decease left three daughters, Aglauros, Herse, and Pandrōsos.
 389. *Et impressā . . . hastā*: ‘and pushed her spear against the ground,’ i. e. in order to show her disgust and to hasten her flight.
 391. *Successurum*: ‘the success:’ this participle may agree with *mandatum*, or some other word understood. She was obliged to obey Minerva.
 397. *Tritonida arcem*: i. e. the citadel of Athens dedicated to Pallas.
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BOOK III.

CADMUS was the son of Agēnor, king of Phœnicia. Jupiter, having transformed himself into a bull, prevailed on Europa, the sister of this prince, to get on his back, and immediately plunging into the sea, he carried her across it into Crete. Agēnor, ignorant of the fate of his daughter, and disconsolate at her loss, ordered Cadmus to go in search of Europa; with a command not to return to Phœnicia till he had found her. The pursuit of Cadmus was fruitless. He could hear no tidings of his sister, and not daring to return to his native land without her, he resolved to consult the oracle of Apollo at Delphi, that he might know in what part of the earth to fix his abode.

The oracle directed him to follow a heifer, which was described to him, and wherever she should lie down, there to build a city, and to call the country Bœotia. Cadmus soon found the heifer, and put himself under her guidance; she at length lay down near the banks of the river Cephisus, where he prepared to commence the city according to the directions of the oracle. Here the present account begins. The spot is a little north of Attica. Cadmus is supposed to have come into Greece A. C. 1493, and to have brought with him the use of letters, and the worship of many of the Egyptian and Phœnician divinities.

1. *Agit grates*: Cadmus gives thanks to Apollo for the successful commencement of his enterprise, and sends his attendants to bring pure water, that he may offer a libation.

5. *Violata*: ‘profaned;’ the wood being sacred to Mars.

9. *Martius*. ‘dedicated to Mars.’—*Auro*: i. e. with scales shining like gold.

12. *Tyri& . . . profecti*: ‘the Phœnicians.’ Tyre was a city of Phœnicia.

20. *Ac . . . erectus*: sc. *sui corporis*; ‘and being elevated more than half his length into the air.’

22. *Totum*: sc. *serpentem*; i. e. the constellation of the Serpent, which is between the two Bears.

29. *Vestigat*: ‘seeks by their tracks.’

36. *Molarem*: ‘a stone as big as a millstone.’

40. *Loricæ . . . modo*: ‘as with a coat of mail.’

43. *Lentæ*: ‘flexible.’

49. *Solitas . . . recens*: ‘to his usual fierceness was added the recent wound.’

55. *Rectior exit*: ‘he unfolds himself straighter.’

57. *Proturbat*: ‘bears down.’

65. *Dabat retro*: ‘he drew back.’—*Plagam . . . arcebatur*: ‘and prevented the stroke from piercing very deeply by shrinking from it.’

68. *Eunti*: sc. *serpenti*; ‘the serpent retreating.’

71. *Sua robora*: ‘that its trunk.’

72. *Dum . . . hostis*: ‘whilst the victor is contemplating the vast size of his vanquished foe.’

73. *Promptum*: ‘easy.’

74. *Unde*: ‘whence’ it proceeded.

75. *Spectabere serpens*: Cadmus was afterwards changed into a serpent, together with his wife Hermiōne.

79. *Motæ*: ‘ploughed.’

80. *Vipereos*: ‘of the serpent he had slain.’

81. *Presso*: ‘held down.’

82. *Mortalia*: ‘of men.’

83. *Fide majus*: ‘a wonder beyond belief.’

84. *Primaque . . . hastæ*: ‘and first appeared from the furrows the points of the spears.’

85. *Tegmina capitum*: ‘helmets.’

88. *Tolluntur*: ‘are lifted up.’ In the Roman theatres the curtain before the stage was not drawn up at the commencement of a performance, according to the present practice; but the stage was laid open to the view of the audience by letting the curtain fall down on it. When, therefore, it was again drawn up at the conclusion of an act, the heads of the figures painted on it became visible first, and the other parts of the paintings were gradually raised and exhibited to view. See Virgil, Geor. III. 25. *Purpurea intexti tollant aulaæ Britanni*.

91. *Imo margine*: ‘the edge of the stage.’

96. *Jaculo cadit*: the one who had just advised Cadmus not to fight, having smitten one of his newborn brothers, falls himself by a dart thrown from a distance.

99. *Suo Marte*: ‘in fight with each other.’

100. *Subiti*: ‘suddenly born.’

102. *Matrem*: i. e. the earth.

103. *Quinque superstibus*: the ablative absolute.

105. *Fidem*: ‘a promise.’

106. *Sidonius hospes* : Cadmus, ‘the Sidonian stranger.’ Sidon was the capital of Phœnicia.

107. *Urbem* : i. e. Thebes ; the capital of Boeotia.

109. *Soceri tibi* : ‘your father and mother in law.’ Cadmus, after he settled in Greece, married Hermione, who was said to be the daughter of Mars and Venus.

Mars was the son of Jupiter and Juno. He was worshipped by the Romans, and in some parts of Greece, as the god of armies and war. Venus was the goddess of beauty, pleasure, and love, and the most beautiful of all the goddesses. Venus is said to have sprung from the froth of the sea, near the island of Cyprus. Having displeased Jupiter soon after he was carried to heaven, he offered her in marriage to the ugly and deformed Vulcan, whom she was compelled to marry. Cupid and Hymen were her children, as well as the Graces and the hero Aeneas. The history of Venus, like that of the heathen deities in general, is little more than a disgusting history of licentiousness and crimes ; yet her worship was once universally established in the Greek and Roman empires. The places, in which she was most particularly honored, were Amathus, Cytherea, and Paphos.

112. *Hos quoque jam juvenes* : ‘and these too now grown up.’—*Sed, scilicet, . . . debet* : this sentence appears to be a translation of a celebrated saying of the philosopher Solon to Croesus, a powerful and opulent monarch of Lydia. This prince, boasting before Solon of his prosperity and happiness, was reminded by him, that the instability of human affairs was such, that *no man could properly be called happy before the day of his death*. Soon after his interview with the philosopher, Croesus was taken captive by Cyrus, king of Persia, and condemned to be burnt. When placed on the pile, the unfortunate prince remembered the words of Solon, and with a piercing cry thrice repeated his name. This involuntary exclamation saved his life. Cyrus ordered him to be taken from the pile, and having heard the history of his conversation with Solon, set him at liberty, and made him one of his most intimate friends.

115. *Nepos* : i. e. Actæon, the son of Aristæus and Autonoe, the daughter of Cadmus. Aristæus was the son of Apollo and the nymph Cyrene, and is said to have taught mankind the cultivation of olives, and the management of bees.

116. *Aliena* : ‘not his own.’

118. *Fortunæ crimen* : ‘an unintentional crime.’ Actæon, when engaged in the sports of the field, accidentally came to a fountain, where Diana and her attendants were bathing, and was immediately changed by the enraged goddess into a stag.

120. *Dat* : sc. *Diana*.—*Sparso* : ‘sprinkled’ with the water of the fountain.

129. *Non sua* : ‘not natural to him.’

135. *Quosque . . . est* : ‘and others which it would take too long to enumerate.’

138. *Fugit* : *per loca*, understood.

142. *Melanchætes, Theridamas, Orcsitrophus* : the names of Actæon’s dogs.

145. *Anticipata est*: ‘was shortened.’

147. *Vulneribus*: ‘for inflicting wounds.’—*Sonumque . . . habet*: the construction is, *habetque sonum*, *qui, etsi non sit sonus hominis, tamen est sonus, quem cervus non possit edere*.

155. *Abesse*: ‘that he is absent.’

156. *Nec capere*: ‘that he does not enjoy.’

161. *Hunc*: i. e. *Accetes*.—*Pentheus*: he was the son of Echion and Agâve, the daughter of Cadmus. When Bacchus, in his infancy, came to Thebes, Pentheus, at that time the sovereign of the city, prohibited his subjects from offering adoration to him; and while the Theban women were celebrating his orgies, he ordered Bacchus himself to be brought before him. His servants, however, were either unable or unwilling to execute this command, and instead of the god, they brought to him *Accetes*, one of his attendants. Enraged by this disappointment, he resolved to go himself to the place where the worshippers of Bacchus were assembled, and after having gratified his curiosity by witnessing the celebration of their rites, to order their immediate destruction. The Bacchanals, when Pentheus arrived among them, had reached the height of their frenzy, and as soon as they perceived his approach, they rushed upon him and tore him to pieces. His own mother is said to have been the first who attacked him.

165. *Morisque . . . frequentes*: ‘and why you frequent these new-fashioned religious rites.’

171. *Ducere*: ‘to draw out.’

177. *Addidici regimen . . . flectere*: ‘I learned to manage the steering.’—*Carinæ*: ‘of my boat.’

178. *Oleniæ . . . capellæ*: ‘of the goat of Olénüm,’ a constellation in the heavens, supposed to be the goat Amalthea, which fed Jupiter with milk, in his infancy, near Olénüm, a town of the Peloponnësus, and which was rewarded by him with a place among the stars.—*Sidus*: ‘constellation.’

179. *Taygeten*: ‘Taygète,’ one of the Pleiades.—*Hyadas*: ‘the Hyädes,’ five daughters of Atlas, whom Jupiter, in compassion for their excessive grief for their brother Hyas, changed into stars, and placed in the constellation of Taurus.

181. *Dia*: ‘of Dia’ or Chios, an island in the Ægean sea between Lesbos and Samos. There were several towns of this name.

183. *Innitor*: ‘stand on.’

185. *Laticesque . . . admoneo*: ‘and I order my men to take in fresh water.’

187. *Quid aura . . . promittat*: ‘what kind of weather I may expect.’

198. *His*: ‘to these;’ i. e. to my companions who have taken you.

201. *Proræ tutela*: ‘the pilot.’

202. *Modum*: ‘measured stroke.’

203. *Animorum hortator Epopeus*: ‘Epopeus, the cheerer of the rowers’ spirits.’

205. *Hanc pinum*: ‘this vessel.’—*Violari*: ‘to suffer harm.’

206. *Miki*: ‘is mine.’

207. *Inque aditu obsisto* : ‘and I oppose them as they are entering the vessel.’

210. *Dum resto* : ‘whilst I oppose.’—*Juvenili guttura pugno rupit* : ‘he smote me violently in the throat, with his youthful fist.’

213. *Bacchus* : the son of Jupiter and Seméle, the daughter of Cadmus and Hermione. Through the artful persuasions of Juno, who, to effect the destruction of her rival, had disguised herself as an aged nurse, Seméle requested Jupiter to appear before her in the same splendor with which he was accustomed to appear before Juno. The father of the gods, having previously sworn by the Stygian waves to give her whatsoever she should ask, was constrained to comply with her request; and although he endeavored to lessen the terrors of his dignity, the daughter of Cadmus was unable to bear the shock of his appearance, and was reduced to ashes in his presence. Her child, however, was saved from destruction. Jupiter intrusted him to the care of Silenus and the nymphs in the island of Naxos, one of the Cyclades. As Bacchus first invented the art of making wine, he was considered as the god of wine, and of drinkers. He is generally represented as holding in his hand, instead of a sceptre, a thyrsus, or small lance covered with ivy and vine leaves. The worship of this deity was conducted in the wildest and most licentious manner. His worshippers, clothed in the skins of tigers, or of panthers, crowned with garlands of ivy, the vine, or the fir, and carrying lighted torches in their hands, ran about in the open air in all the wildness of frenzy, shouting, ‘Evoë Evan,’ or ‘Good Son;’ a name given by Jupiter to Bacchus, for the intrepid bravery which he manifested on his behalf in the war with the Giants. These rites, which were celebrated principally in Greece, were called *Dionysia*, *Bacchanalia*, *Trietria*, or *Orgies*.

214. *Solutus* : ‘dissipated.’

216. *Quâ ope* : ‘by what means.’

219. *Terrâ sistere petitâ* : ‘you shall be landed on the shore you wish.’

220. *Liber* : a name given to Bacchus, because he delivered from slavery several cities in Boeotia.

222. *Fallaces* : sc. *nautæ*; ‘the treacherous mariners.’

224. *Dextrâ linta danti* : ‘sailing to the right.’

229. *Artis* : i. e. of the steering.

233. *Petit diversa* : ‘he steers in a different direction.’

242. *Präsentior* : i. e. more able to discover a falsehood; or more ready to avenge one.

243. *Tam me . . . fide* : ‘that what I relate is as true as it is incredible.’

246. *Remorum . . . perstant* : ‘persist in plying the oars.’

247. *Deducunt* : ‘they unfurl.’

248. *Hederæ* : ‘ivy;’ this evergreen plant is said to have been dedicated to Bacchus, as an emblem of his perpetual youth.

249. *Gravidis corymbis* : ‘with heavy clusters of ivy-berries.’

250. *Racemiferis uvis* : ‘with bunches of grapes.’—*Frontem* : see Adam’s Lat. Gr. Rule VII. Obs. 3.

253. *Pantherarum*: ‘of panthers.’ The panther, lynx, and tiger were sacred to Bacchus.

254. *Exsiluere*: ‘leaped overboard.’

256. *Corpore depresso*: ‘his body being flattened.’—*Et spinae . . . incipit*: ‘and begins to be curved as to his back.’ He was changed into a dolphin.

258. *Loquenti*: ‘while he was speaking.’

260. *Obstantes*: ‘entangled.’

261. *In spatium . . . vidit*: ‘perceived his hands to contract.’

263. *Dare brachia*: ‘to lay hold on.’

265. *Falcata . . . est*: ‘and the extreme part of his tail is hooked.’

267. *Dividua lunæ*: ‘of the new moon,’ which, being in the form of a crescent, appears as though its extreme parts were ‘separated.’ from each other.

272. *Restabam solus*: all the others were changed into dolphins.

—*Pavidum*: me is understood.

273. *Vixque meum*: ‘and scarcely myself,’ i. e. almost senseless.

275. *Baccheta sacra frequento*: ‘I celebrate the sacred rites of Bacchus.’

Here ends the story of Acœtes, which he told to Pentheus. The indignation of Pentheus, however, was unabated. He ordered Acœtes to be put to death; and went in person to punish those who were celebrating the rites of Bacchus on Mount Cithæron; where he was torn in pieces by the infuriated females.

BOOK IV.

THE following story of Pyræmus and Thisbe affords an affecting illustration of the usual consequences of young persons acting in opposition to parental authority.

4. *Coctilibus*: ‘built with bricks’ and mortar.—*Urbem*: Babylon.—*Semiramis*, a celebrated queen of Assyria, who flourished about 1960 years before the Christian era. As soon as she was born, she was exposed by her mother in a desert, in which destitute situation she was discovered by Simmas, a shepherd, who saved her from perishing, and brought her up as his own child. Having married Menones, the governor of Ninéveh, she was present with her husband at the siege of Bactra, where her beauty and talents so much attracted the admiration of Ninus, the son of Belus, and the first king of Assyria, that he resolved to make her his queen. Menones at first refused to give up his wife, but dreading the resentment of the king, he at length destroyed himself, and Semirāmis immediately became the consort of Ninus. But even this elevated station could not satisfy her boundless ambition. She soon prevailed on the king to resign his crown to her, and afterwards established herself on his throne by putting him to death. Her reign was, however, distinguished by acts of beneficence

and greatness. Babylon, the capital of her empire, remained for ages a celebrated monument of her magnificence. If not originally built by her, it was so much enlarged and embellished by this queen, that it became the most superb city in the world.

5. *Gradus : amoris* is understood.
7. *Vetuere* : ‘ forbade.’—*Vetare* : ‘ to prevent ; to control.’
8. *Duxerat* : ‘ it had gotten.’
10. *Vitium* : ‘ defect ;’ i. e. the chink in the wall.
16. *Neve sit . . . spatiantibus* : ‘ that they might not miss each other while wandering.’
17. *Busta Nini* : ‘ the tomb of Ninus ;’ an ancient king of the Assyrians.
23. *Suos* : ‘ her friends.’
25. *Audacem : illam* is understood.
26. *Oblita* : ‘ besmeared ;’ from *oblinor*.
32. *Sine ipsâ* : by itself, ‘ without her.’
33. *Amictus* : ‘ the veil.’
38. *E quibus* : ‘ of whom ;’ i. e. of which lovers.
44. *Timidi est* : ‘ it is the part of a coward.’—*Optare* : ‘ merely to wish for.’
47. *Inquit* : ‘ he says’ to the veil.
49. *Traxit* : *gladium* is understood.
51. *Fistula* : i. e. a leaden pipe in which water is conveyed.
54. *Arborei fructus* : ‘ the young mulberries.’
58. *Illa* : i. e. Thisbe.
60. *In arbore formam* : ‘ the appearance of the tree.’
61. *Haret* : ‘ she doubts.’—*An hæc sit* : ‘ whether it is the same tree,’ under which she had sat a short time before.
63. *Membra : Pyrami* is understood..
65. *Summum* : ‘ its surface.’
66. *Suos amores* : ‘ her lover’ Pyramus.
67. *Indignos* : ‘ that did not deserve’ such treatment.
73. *Jacentes* : ‘ sinking.’
77. *Ebur* : i. e. the ivory scabbard.
78. *In unum hoc* : ‘ for this single act.’
79. *Hic* : ‘ love.’—*In vulnera* : ‘ to kill myself.’
83. *Hoc tamen . . . parentes* : the construction is, *tamen, o multum miseri parentes, meus illiusque, estote rogati hoc verbis nostrûm ambo-rum*. After *meus* understand *parens*.
86. *Componi : eos* is understood before *componi*.
90. *Gemini cruoris* : ‘ of the blood of us two.’
91. *Aptato . . . sub imum* : ‘ the point being directed towards the lowest part of her breast.’
92. *Cæde* : *Pyrami* is understood.
95. *Quodque rogis superest* : ‘ and their ashes, which remained after their bodies had been burned on the funeral pile.’

INO ET MELICERTA. Ino, the daughter of Cadmus, was the nurse of Bacchus, the son of Jupiter and her sister Semèle. She had married Athamas, the son of Æðlus, and the king of Thebes. Juno,

being hostile to Ino and to Bacchus, descends to the infernal powers, and excites Tisiphōne, one of the Furies, to work the destruction of Ino.

97. *Materterta*: ‘the aunt’ of Bacchus, Ino.

99. *Una*: ‘she alone.’ For Agāvē had lost her son Pentheus; Autonoë had lost Acteōn; and Semēle had perished by Jupiter’s lightning.—*Quem*: ‘the grief, which.’

100. *Habentem sub̄imes animos*: ‘proud.’

101. *Numine*: i. e. Bacchus, her foster-child.

102. *Secum*: *ait* is understood.—*De pellice natus*: i. e. Bacchus, ‘the son of Semēle, her rival.’

104. *Nati*: i. e. of Pentheus; who was torn to pieces by his mother and aunt in a fit of madness.

105. *Triplices Minyēdas*: ‘the three daughters of Minyas,’ or Mineus, king of Orchomēnos in Boētia. Having treated with contempt the divinity of Bacchus, he inspired them with so strong a desire of eating human flesh, that they first killed and afterwards devoured Hippāsus, the son of one of the sisters. They were at length changed by Bacchus into bats. The names of the Mineīdes were Leuconōe, Leucippe, and Alcithōe, but Ovid calls the two first Clymēne and Iris.

108. *Ipse*: Bacchus ‘himself.’

110. *Cur non . . . Ino*: ‘why should not Ino be filled with frenzy, and in her fury follow the example of her kindred?’ These are Juno’s reasonings with herself.

113. *Muta silentia*: ‘silent and dreary paths.’

115. *Simulacra . . . sepulcris*: ‘and the souls of those, whose bodies have received the rites of burial.’ The ancients supposed, that if the body remained unburied, the soul was not allowed to pass the river Styx till it had wandered a hundred years on its banks.

117. *Urbem*: *Plutonis* is understood.

120. *Utque fretum*: *accipit* is understood.

121. *Nec uili . . . est*: ‘nor is it too small for any number of people.’

124. *Imi*: ‘of the infernal.’

125. *Pars alias artes*: ‘some practise various trades.’ *Pars*, a noun of multitude, is the nominative to *exercent*.

127. *Tantum . . . dabat*: ‘so much did she give away to her hatred and passion.’

130. *Cerberus*: a dog, that was said to guard the entrance of the infernal regions, and to give admittance to all the shades of the dead, but to suffer none to return. Cerbērus had three heads, and was covered with serpents instead of hair.

131. *Sorores*: i. e. the Furies.

137. *Tityos*: Tityus, a celebrated Giant, who, having insulted Diana, was slain by Apollo, and sent into the infernal regions, where a serpent was continually preying on his liver, and vultures on his bowels, without destroying them.

138. *Tantale*: Tantalus was a son of Jupiter and a king of Lydia. At an entertainment, which he gave to the gods in one of their visits

to the earth, in order to try their divinity, he caused to be set before them, among other dishes, the limbs of his son Pelops, whom he had cruelly murdered. For this act of impiety he was sent to Tartarus, and condemned to suffer perpetual hunger and thirst, in the midst of the richest abundance. He was placed in a pool of water, which flowed away from him, whenever he attempted to taste it; and over his head hung a tree, covered with the most delicious fruit, which, though apparently within his reach, he was never able to touch.

140. *Sisyphe*: Sisyphus was a son of Aeolus, and the first king of Corinth, a prince remarkable for the skill with which he committed his plundering depredations in Attica. After his death, he was sentenced to roll over the top of a mountain a large stone, which had no sooner approached the summit, than it rolled back again into the plain, and thus made his punishment eternal.

141. *Ixion*: Ixion was king of Thessaly, and the father of the Centaurs. Having killed Deioneus, his father-in-law, he was despised and shunned by all mankind, till Jupiter, in compassion to his deserted situation, removed him to heaven. Here he renewed his crimes, and having offended Juno, he was sent to Tartarus, and tied to a wheel, on which he is described as continually going round.

143. *Belides*: i. e. the fifty daughters of Danaus, more frequently called the Danaides. Belus, the king of Babylon, left his kingdom, at his death, to his two sons, Danaus and Egyptus. In consequence of a dispute between the brothers, Danaus left his native land, and, after having settled in the Peloponnesus, dethroned Gelanor, the king of Argos, and established himself on his throne. Here he was visited by the fifty sons of Egyptus; and though he had been informed by an oracle that one of them would one day slay him, he was constrained to give them in marriage his fifty daughters. The nuptials were accordingly celebrated, but Danaus ordered his daughters to murder their husbands on the night of their marriage; and with the exception of Hypermnestra, the youngest, who had married Lynceus, they all obeyed the inhuman command. To punish them for this barbarous act of treachery, they were sent to Tartarus, and condemned to fill a leaky vessel with water, which they had no means of drawing out of the well, but by sieves, that were unable to hold it.

146. *Hic e fratribus*: sc. *solus*. Sisyphus and Athamas were brothers, the sons of Aeolus.

150. *Ne stareat*: ‘might fall.’

151. *Sorores*: ‘the Furies.’ They were three; Tisiphone, Alecto, and Megara; daughters of Nox and Acheron.

155. *Movit*: ‘shook.’

157. *Facta puta*: ‘consider as done.’

160. *Thaumantias Iris*: ‘Iris, the daughter of Thaumas.’

166. *Limine*: *Athamanus* is understood.

167. *Aeolii*: of Athamas, the son of Aeolus.

170. *Infelix*: i. e. producing unhappiness.

177. *Inoösque . . . pererrant*: ‘creep over the bosoms of Ino and Athamas.’

178. *Graves animas*: ‘malignant dispositions.’

180. *Monstra*: ‘a baneful composition.’

181. *Echidnæ*: ‘of the Hydra,’ a serpent, which sprung from Echidna, a celebrated monster, half woman and half serpent. This Hydra long infested the neighborhood of Lerna, a lake in the Peloponnesus; but it was at length killed by Hercules.

185. *Ære cavo*: ‘in a brazen kettle.’

188. *Per eundem orbem*: ‘in the same circle.’

189. *Ignibus*: sc. *aliis*; she makes a continuous ring of fire.

190. *Jussi potens*: ‘having executed the command of Juno.’—*Inania*: ‘empty; or shady;’ because inhabited by shades, or spirits not having bodies.

191. *Sumptumque . . . anguem*: ‘and unlooses the serpent, which she had girded around her body.’

196. *Learchum*: ‘Learchus.’ Athamas and Ino had two sons, Learchus and Melicerta.

201. *Malè sana*: ‘distracted.’

203. *Sub*: ‘at.’

204. *Hos usus*: ‘this service.’

211. *Neptis*: ‘of her grandchild.’ Ino was the daughter of Hermione, the daughter of Venus.

213. *Cælo*: i. e. to the power, which Jupiter exercises in heaven.

215. *Ionio immenso*: ‘the vast Ionian sea;’ a part of the Mediterranean between Sicily and Greece.

216. *Adde*: *eos* is understood.—*Aliqua . . . est*: ‘and I have some interest in the sea.’

218. *Grajum nomen*: i. e. Aphrodite, from ἀφρός, froth.

222. *Leucotheëque . . . dixit*: ‘and called the god Palæmon, and his mother Leucotheæ.’ Leucotheë is the correct reading, though commonly written *Leucothoe*.

223. *Agenorides*: Cadmus, ‘the son of Agenor.’

225. *Et ostentis*: ‘and with the prodigies.’

247. *Nec verba . . . sufficiunt*: ‘nor, as he attempts to speak, has he any words at command.’

260. *Duo sunt*: Hermione is changed into a serpent as well as Cadmus.—*Junctoque volumine*: ‘and fold in fold.’

ATLAS IN MONTEM MUTATUS. Atlas was king of Mauritania. He had been warned by an oracle against admitting into his palace any of the sons of Jupiter, lest he should thereby be deprived of his kingdom. When, therefore, Perseus, the son of Jupiter and Danaë, weary with travelling and bearing with him the head of the Gorgon which he had slain, sought a shelter for the night, he was refused the rites of hospitality, and driven away haughtily by Atlas. In revenge, Perseus uncovered Medusa’s head, and turned Atlas into a mountain of stone.

273. *Diurnos*: ‘of the sun.’

275. *Ultima*: ‘the most distant;’ i. e. situated the farthest to the west.

276. *Qui . . . equis*: ‘which spreads out its waters under the panting steeds of the sun,’ i. e. in the west, where they arrive panting and weary from their day’s journey.

277. *Axes*: i. e. the chariot of the sun.
279. *Et humum . . . premebant*: ‘and no neighboring estates narrowed, or limited his territories.’
284. *Rerum*: ‘of great achievements.’
288. *Titulum*: ‘the honor.’—*Jove natus*: this prophecy referred to Hercules, by whom these golden apples were afterwards carried away.
292. *Huic*: i. e. to Perseus.
293. *Longe tibi absit*: ‘should be of no avail to you’ against me.
297. *At quoniam . . . munus*: ‘but since my friendship is lightly esteemed by you, receive a favor from me.’
298. *Parte*: ‘side.’—*Medusæ ora*: ‘the head of Medusa;’ which turned into stone every one who looked on it.
299. *Retroversus*: ‘turning his face aside;’ lest he also should look on the head and be turned into stone.
301. *Juga*: ‘ridges.’
305. *Requievit*: ‘rested; was supported.’ The mountain, which is said to have received its name from Atlas, runs across the desert of Africa. It was said to support the heavens on its summit on account of its immense height, which the ancients thought inaccessible.
306. *Hippotades*: i. e. Æolus, ‘the grandson of Hippōtes.’
307. *Admonitor operum*: i. e. who announces the approach of day, and thus calls upon mankind to resume their labors.
308. *Pennis*: ‘wings.’ When Perseus undertook his celebrated expedition against the Gorgons, he received from the gods whatever was likely to ensure his success. Pluto lent him his helmet, which had the power of making its wearer invisible; Mercury supplied him with his wings for his feet and head; from Minerva he received a buckler, which was so resplendent, that it reflected whatever object was before it; and Vulcan forged for him a short dagger in the form of a scythe, called the *herpe*.
310. *Talaribus*: ‘the wings of the feet,’ with which Mercury had supplied him.
312. *Æthiopum*: ‘of the Ethiopians,’ the inhabitants of an extensive country of Africa, situated on the south of Egypt.—*Cepheia*: ‘of Cepheus,’ a king of Ethiopia, and one of the Argonauts. The vanity of Cassiōpe, his queen, proved to this monarch and his kingdom a source of misery and distress. Proud of her beauty, she boasted that she was fairer than Juno or the Nereids, and thus provoked Neptune to punish her insolence by deluging Ethiopia, and sending a huge sea-monster to ravage the country. In this season of distress, the oracle of Jupiter Ammon was consulted, and it was found that the only means of appeasing the anger of Neptune, was to sacrifice to the despised goddesses Andromēda, the beloved daughter of Cepheus and Cassiope. She was ordered by the oracle to be tied to a rock, and exposed to the monster, who was laying waste the country. This cruel command was accordingly carried into execution, and the innocent Andromeda was about to be destroyed, when she was discovered by Perseus.

314. *Ammon*: ‘Ammon, or Hammon,’ a name of Jupiter. The word signifies *sand*. When Bacchus and his army were ready to perish with drought in the desert of Libya, Jupiter is said to have appeared to them in the shape of a ram, and to have led them to a neighboring fountain. To show his gratitude for this seasonable aid, Bacchus erected a temple on the spot to his father under the name of Jupiter Ammon, or Jupiter the Sandy, in allusion to the sands of the desert. In this temple, which was about one hundred and fifty miles from Alexandria, there was for many ages a celebrated oracle.

316. *Abantiades*: Perseus, ‘the descendant of Abas,’ the eleventh king of Argos, and the father of Acerisius.

322. *Sæpius . . . indicat*: ‘the construction is, *ne rideretur nolle fateri sua delicta indicat illi sæpius instanti nomenque terræ suumque nomen*.’

324. *Quanta . . . indicat*: ‘and informs him how much her mother had presumed upon her beauty.’

327. *Sub pectore possidet*: ‘covers with his breast.’

334. *Hanc . . . natus*: ‘If I Perseus, the son of Jupiter, should ask her of you.’

337. *Gener*: ‘as your son-in-law.’

339. *Servata*: ‘if she is saved from destruction.’

340. *Orant*: ‘they entreat’ him to rescue her.

341. *Dotale*: ‘as a dowry.’

342. *Concita*: ‘moving rapidly.’

345. *Quantum . . . cœli*: ‘as the distance in the air, through which a Balearian sling would throw a whirled bullet.’—*Balearica*, ‘Balearian.’ The islands of Majorca, Minorca, and Ivica, in the Mediterranean, were called by the ancients the *Baleares*, and were inhabited by a race of pirates, remarkable for their expertness in the use of the bow and the sling.

347. *Pedibus tellure repulsâ*: ‘spurning the ground with his feet.’

350. *Jovis præpes*: ‘the eagle.’

351. *Præbentem . . . terga*: ‘basking in the sun.’

354. *Celeri . . . volatu*: ‘descending swiftly through the yielding air.’

355. *Pressit*: ‘stood on.’

356. *Inachides*: Perseus, ‘a descendant of Inachus.’

366. *Bibulis*: ‘wet; dripping.’

368. *Stantibus aquis*: ‘in a calm.’

371. *Cum plausu clamor*: ‘a shout and applause.’ See Adam’s Lat. Gram. Rule LIX. Obs. 5.—*Superasque deorum domos*: the air.

376. *Dis tribus . . . ponit*: ‘to three gods he erects as many altars of turf.’

377. *Lærum*: ‘the altar on the left hand.’

379. *Alipedi*: *Mercurio* is understood.

381. *Indotata*: ‘without the dowry, or kingdom,’ which had been promised to him.—*Hymenæus*: ‘Hymen,’ the son of Bacchus and Venus, and the god of marriages. This deity was supposed by the ancients to be present at all fortunate marriages; and to shake around

him a torch, which he is represented as always carrying in his hand; those nuptials, at which he did not attend, were consequently supposed to be a source of misery.

387. *Cephenis*: an adjective agreeing with *regis*. It seems the party went from the temple to the palace; ‘and the princes of the Æthiopian monarch go into the splendid banquet’ not *Cepheni* or *Cepheum*.

394. *Ora*: the head of Medusa, one of the three Gorgons, the daughters of the sea deities Phorcys, or Phoreus, and Ceto. Of these sisters Medusa alone was subject to mortality. As a punishment for the impurity of her conduct in her temple, Minerva is said to have changed her hair into serpents, which had the property of turning all, who looked at them, into stone. As soon as Perseus had attained the age of manhood, he promised Polydectes the head of Medusa as a present, and, as is here related by Ovid, he succeeded in the arduous enterprise of obtaining it.

395. *Agcnorides*: This is the right reading; and not *Abantiades*, as in some MSS.; for Danäus, the ancestor of Perseus, derived his origin from Agenor.

398. *Phorcydus*: i. e. the *Graiae*, ‘the daughters of Phorcys,’ and the sisters of the Gorgons. The accounts, which the ancient mythologists have given of the Gorgons and the *Graiae* are very confused and contradictory. They appear to be often spoken of as the same persons, and the description, which some poets have given of the one, is applied by other poets to the other. It seems, however, to have been the general opinion that the *Graiae* were only two in number, and that they had but one eye and one tooth between them, which each of them made use of in her turn. By the assistance of the helmet, which he had received from Pluto, and which rendered him invisible, Perseus succeeded in obtaining possession of their eye, while they were passing it from one to the other, and refused to return it, till the sisters informed him where he might find the habitation of the Gorgons.

399. *Dum traditur*: ‘while it is passed from one to the other.’

400. *Suppositâ manu*: ‘by slipping in his hand between them.’

404. *Ex ipsis*: ‘from their natural state.’

406. *Formam*: ‘the reflection of the figure.’

409. *Pegaso*: ‘that Pegasus;’ a winged horse, who, as soon as he had sprung from the blood of Medusa, flew to mount Helicon; where, by striking the earth with his foot, he raised the fountain Hippocrêne, which was sacred to the Muses, and has been much celebrated by the poets. After having borne Bellerophon in his conflict with the Chimæra, and materially contributed to his success, he threw his rider and flew up to heaven, where he was placed by Jupiter among the constellations.—*Fratrem*: ‘his brother’ Chrysaor, who sprung from the blood of Medusa, at the same time with Pegasus, armed with a golden sword. After Perseus had cut off the head of the Gorgon, he flew away with it through the air, and from the blood which dropped from it, those numerous serpents are said to have sprung, which have long infested the deserts of Libya.

BOOK V.

1. *Cephenūm medio agmine*: ‘amidst the company of Æthiopians.’ *Cephenūm* is the gen. plural.

3. *Nec . . . clamor*: ‘nor is it the shout which bespeaks nuptial festivities.’

8. *In his*: among the excitors of the tumult.—*Phineus*: he was the brother of Cepheus, to whom Andromeda had been promised in marriage, before she was exposed to the sea monster and rescued by Perseus.

15. *Servatæ*: *Andromedæ* is understood.

17. *Grave*: ‘the severe.’—*Corniger*: ‘horned.’ Jupiter Ammon was worshipped under the form of a ram. See Book IV. verse 314. Note.

18. *Visceribus meis*: ‘my bowels,’ i. e. my beloved daughter, whom I love as a part of myself.—*Ponto*: ‘from the sea.’

20. *Nisi si . . . nostro*: ‘unless, cruel man, you now insist on the same thing, that she should perish; and will be relieved of your disappointment by my sorrow.’

27. *Nunc sine . . . pactus*: ‘now permit him, who has requested her, and by whom, in my old age, I am prevented from being childless, to have what he has made his own by his services and by my promise.’

31. *Petat . . . illum*: ‘is in doubt whether to aim at him, or at Perseus.’

45. *Ea . . . moveri*: ‘that this tumult was made against his will.’

46. *Fratrem*: ‘her brother’ Perseus.

47. *Quem . . . creditur*: ‘whom Limnate, born of the river Ganges, is supposed to have brought forth in the glassy caverns of the river.’

50. *Bis . . . annis*: ‘sixteen years old.’

54. *Distantia*: ‘objects at a distance.’

56. *Flectentem*: sc. *Athin*.—*Cornua*: ‘the ends of his bow.’

57. *Positus*: ‘placed’ on the altar.—*Fumabat*: ‘was smoking.’

74. *Hosti*: i. e. Perseus.

76. *Expertem fristrà . . . secutum*: ‘who had in vain declined taking any part in the contest, and had not joined either party.’

78. *In partes*: ‘to join one of the parties’ in this conflict.

81. *Sanguine defectos*: ‘failing from the loss of blood.’

82. *Cephenūm . . . primus*: ‘first of all the nobles of Cepheus, and next to the king in rank.’

87. *Incessit*: ‘inveighs against.’

92. *Plus tamen . . . superest*: although great slaughter had now been made, ‘yet still greater remained to him exhausted.’

94. *Pro causâ . . . fidemque*: ‘in a cause at variance with justice and faith.’

95. *Hæc . . . parte*: i. e. the side of Perseus.

98. *Bellona*: the daughter of Phorcys and Ceto, and the goddess of war. This name is often applied to Minerva.
100. *Secuti Phinea*: ‘followers of Phineus.’
101. *Plura*: ‘thicker.’
102. *Latus*: *Persei* is understood.
104. *In versus*: ‘facing.’
106. *Chaonius*: ‘of Chaonia,’ a mountainous district of Epirus.
107. *Diversā*: ‘on each side of her.’
112. *Tempus*: i. e. time to pursue Molpeus.
115. *Extremā parte*: ‘from the side.’
117. *Non tamen . . . dedit*: ‘but the wound was too slight to occasion death.’
119. *Cyllenide*: i. e. which he had received from Mercury, who was born on Cyllène, a mountain of Arcadia.
126. *Signum de marmore*: ‘a statue of marble.’
128. *Inque petendo*: ‘and in attempting to stab.’
130. *Septemplice*: ‘having seven mouths.’
136. *In medio sono*: ‘while he was uttering it.’
137. *Ea*: i. e. his mouth.
156. *Credensque parum*: ‘and still incredulous.’
158. *Confessas*: ‘in acknowledgment’ of his fault.
160. *Quæcumque ea*: ‘whoever she be.’
165. *Hanc animam*: ‘my life.’
167. *Ait*: *Perseus* is understood.
168. *Inerti*: ‘to a coward.’
173. *Phorcynida*: Medusa, ‘the daughter of Phoreys.’ *Phorcynis*,
-*dos*.
175. *Flectere*: ‘to turn away.’
178. *Faciesque obnoxia*: ‘and his suppliant appearance.’ After the defeat of Phineus, Perseus returned with his bride to Seriphos, and there turned into stone Polydectes, who had treated his mother with cruelty in his absence, and was on the point of forcing her to marry him. Anxious to return to his native land, Perseus immediately left Seriphos; but before he could reach Argos, he was induced to visit Teutamias, the king of Larissa, who was then celebrating, by the usual games, the funeral of his father. At this place the prophecy of the oracle received its accomplishment. Acerius, who was present at the games, was inadvertently killed by a quoit thrown by his grandson, and by his death left to him, as his heir, the throne of Argos. Perseus, however, oppressed with grief and remorse, refused to succeed to the kingdom to which he was entitled, and exchanged it for Tirynthus and the coast of Argolis, where he built the celebrated city Mycenæ. In this city Perseus ended his eventful life, and here, as well as at Seriphos and in Egypt, he received, after his death, divine honors.
185. *Trinacris*: ‘Trinacria;’ an ancient name of Sicily.
186. *Typhoëa*: ‘Typhoeus,’ or, ‘Typhon;’ the son of Tartarus and Terra, and one of the most formidable of the Giants, who made war against the gods. The fable is, that flames of fire which proceeded from his mouth, and the horrid yells which he uttered, excited at

first so much fear among the deities, that they assumed different shapes to facilitate their escape from the Giant; but Jupiter at length tore the island of Sicily from the continent, and buried him beneath it.

188. *Ausonio Peloro*: i. e. the promontory Pelōrus, which is situated near the coast of Ausonia, or Italy.

189. *Læva*: *manus subjecta est*, understood.—*Pachyne*: ‘Pachynus,’ or, as it is now called, Passāro, a promontory at the south-east corner of Sicily.—*Lilibæo*: ‘by Lilibæum,’ or, as it is now called, Coco, a promontory of Sicily, near which was a celebrated town of the same name.

192. *Remoliri*: ‘to throw off.’

194. *Rex silentūm*: Pluto.

201. *Erycina*: ‘Venus;’ so called from Eryx, a steep mountain of Sicily, on which she had a temple.

202. *Natum volucrem*: Cupid, who is always represented with wings.

206. *Cui triplicis . . . regni*: ‘to whom fell the last portion of the universe divided into three parts.’

209. *Tartara quid cessant*: ‘why should the infernal powers be exempted?’

210. *Agitur*: ‘is at stake.’

214. *Abscessisse mihi*: ‘defy my power;’ i. e. have made a vow of perpetual celibacy.—*Cereris filia*: Proserpine, or, as she was called by the Greeks, Persephōne, daughter of Jupiter and Ceres.—*Virgo erit*: ‘will remain unmarried.’

216. *Pro socio . . . regno*: ‘if I have any influence with you for promoting the interests of our joint kingdom.’

217. *Patruo*: ‘to her uncle,’ Pluto.

220. *Magis audiat*: ‘is more obedient to.’

223. *Hennæis a mænibus*: ‘from the walls of Enna;’ a town situated in the middle of a beautiful plain in Sicily; its modern name is Castro Janni.

224. *Caiystros*: ‘Cayster;’ a river of Ionia, famous for the number of swans that frequent it; Greek nominative.

228. *Frigora dant*: ‘preserve a coolness around it.’—*Humus*: sc. *fundit*.

231. *Studio*: ‘earnestness.’

233. *Rapta*: ‘seized.’

236. *Orā*: ‘part, or edge.’

244. *Palicorum*: ‘of the Palici or Palisci;’ the sons of Jupiter and Thalia, or, as she is called by others, Ætna, one of the Nereides. They were born deep in the earth; and two small lakes were formed at the openings made for them to come out of the ground.—*Ruptâ ferventia terrâ*: ‘boiling up where the earth had burst open.’

245. *Bacchiadæ*: a people descended from Bacchia, the daughter of Dionysius, who, when they were banished from Corinth, settled in Sicily and built Syracuse, a maritime city with two harbors of different sizes.—*Bimari . . . Corintho*: from Corinth, a city situ-

ated on the isthmus of the Peloponnēsus, with the Ægean sea on one side, and the Ionian sea on the other side of it.

247. *Est medium Cyane*: ‘there is, between Cyane.’—*Pisææ Arethusa*: ‘Pisean Arethusa;’ the daughter of Oceānus and one of the nymphs who attended Diana. To save her from Alpheus, who was pursuing her, Diana changed her into a fountain, and when the god mingled his streams with hers, she opened for her a secret passage under the earth, so that the waters of Arethusa appeared again in the island of Ortygia near Syracuse. Still, however, Alpheus followed her, and rose also with her in Ortygia. The epithet *Pisean* is applied to Arethusa from Pisa, a town of Elis, on the river Alpheus.

248. *Quod . . . aquor*: ‘which is confined within narrow limits by promontories.’

252. *Roganda*: sc. *Preserpina*: ‘she should have been asked for;’ i. e. of her mother.

254. *Anapis*: a river of Sicily.

255. *Exorata*: ‘entreated.’

261. *Cratere*: ‘chasm.’

263. *Jura*: ‘privileges; rights.’

267. *Pati flexus*: ‘become flexible.’

268. *Primaque . . . liquescunt*: ‘all her more slender parts are dissolved into water before her other parts.’

275. *Filia*: i. e. Proserpine.

279. *Pinus*: ‘torches of pine.’

283. *Oraque . . . fontes*: ‘no fountains had wet her mouth.’

287. *Dulce*: ‘a pleasant drink.’—*Tostā . . . polentā*: ‘which she had before brewed from parched barley.’

290. *Parte*: a part of the liquor.

297. *Aptumque . . . habet*: ‘and has a name given him adapted to his color.’ He was changed to an evet, or *stellio*, which signifies ‘starred,’ or speckled.

302. *Ni mutata*: Cyāne had been changed to a fountain by Pluto, for attempting to stop him in his flight with Proserpine.

308. *Tanquam . . . scisset*: ‘then as though she had at length discovered that her daughter had been carried off.’

317. *Fallere depositum*: ‘to refuse any produce from whatever was committed to them.’

319. *Primis in herbis*: ‘as soon as it springs up.’

324. *Alpheras*: ‘Arethusa;’ called *Alphean* from being beloved by Alpheus.—*Eleis undis*: ‘from her waters that flow from Elis.’

328. *Violenta*: ‘rash.’

329. *Nihil*: i. e. no punishment.

333. *Hos . . . sedem*: ‘I Arethusa now have this for my abode, this for my home.’

334. *Serva*: ‘preserve to me.’

335. *Mota . . . sim*: ‘why I am removed from the place of my birth.’

338. *Melioris*: ‘more cheerful.’

347. *Utque . . . amentia*: ‘and when her stupor was banished by excessive grief.’

350. *Inridiosa*: i. e. desirous of exciting indignation against Pluto.
 354. *Quod nostro . . . partu*: ‘because I am her mother.’
 356. *Si reperire . . . certius*: ‘if to be assured of her loss is to find her.’
 357. *Quod rapta, feremus*: ‘we will put up with her being forcibly carried off.’
 363. *Nobis pudori*: ‘a disgrace to us.’
 364. *Ut desint cætera*: ‘suppose other recommendations wanting’ to Pluto.
 367. *Discidii*: ‘of their separation.’
 370. *Cereri certum est*: ‘Ceres is resolved.’
 371. *Jejunia solverat*: ‘had eaten something.’
 373. *Pæniceum pomum*: ‘a crimson apple;’ i. e. pomegranate.
 376. *Ascalaphus*: Ascalaphus, the son of Achēron and Orphne, having testified that he saw Proserpine eat seven grains of a pomegranate in Pluto’s garden, was changed by her into an owl.
 379. *Reditum . . . ademit*: ‘deprived her of the power of returning.’
 380. *Erebi*: ‘of the infernal regions.’ Erēbus was the son of Chaos and Darkness; and being one of the principal deities in the kingdom of Pluto, his name is sometimes used to signify the infernal regions.—*Profanam*: ‘unclean,’ profaning sacred places.
 381. *Phlegethontide*: ‘of Phlegethon;’ a river in the infernal regions, the waters of which were said to be burning.
 383. *Sibi ablatus*: ‘no longer retaining his natural form.’
 384. *Inque caput . . . unguis*: ‘his head becomes of a disproportionate size, and his nails are turned into long and crooked claws.’
 388. *Fratri*: the genitive case, governed by the adjective *medius*.
 392. *Facies*: ‘the appearance.’
 395. *Victis*: dissipated by his rays.
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BOOK VI.

NIOBE, the daughter of Tantālus, passed the early part of her life in Sipylus, a city of Lydia. She married Amphion, king of Thebes, and had seven sons and seven daughters, of whom she became so proud as to think herself superior to Latōna and her children, Apollo and Diana. To punish her insolence, Latōna caused the death of her children. Niobe, in her grief, wept herself to death, and was changed into stone over their tomb.

1. *Illam*: i. e. Arachne, the daughter of Idmon, a dyer of Colōphon, a town of Ionia. Vain of her skill in needlework, she gave a challenge to Minerva, the goddess of the art; and, having been surpassed by her in the trial, she was so stung with envy and vexation, that she immediately hanged herself, and, while suspended by the cord, was changed by her successful rival into a spider.

2. *Maoniam*: ‘Lydia.’
3. *Popularis Arachnes*: ‘of Arachne, her countrywoman.’
4. *Minoribus*: ‘less arrogant.’
5. *Multa dabant animos*: ‘many circumstances conspired to make her vain.’—*Conjugis artes*: ‘the skill of her husband.’ Amphīon, the son of Jasius, king of Orchomēnos. There was another and a more celebrated ancient of this name, who was the son of Jupiter, and who is often confounded by the poets, and is in this history by Ovid, with the son of Jasius. That Amphīon was the son of Jupiter and Antiōpe, and was celebrated for his skill in music. He is said to have moved stones, and raised the walls of Thebes, by the sound of his lyre.
10. *Sata Tiresiā Manto*: ‘Manto, the daughter of Tiresias.’ This Tiresias was a celebrated prophet of Thebes; and his daughter inherited from him the art of divination. She is sometimes called *Daphne*.
11. *Motu*: ‘impulse.’
12. *Ismenides*: ‘ye women of Thebes, living near the river Ismēnus.’
19. *Phrygiis*: ‘Phrygian.’ Phrygia, a country of Asia Minor, was remarkable for the skill of its inhabitants in needlework, and the rich garments which they sent to other countries.
23. *Auditos*: ‘of whom you have only heard.’—*Visis*: ‘to those deities, whom you have seen.’
27. *Pleiadum soror*: i. e. Taygēta or Taygēte, one of the Pleiades, or daughters of Atlas.
29. *Socero*: ‘as my father-in-law.’
31. *Commissa*: ‘built.’
38. *Nescio quo*: ‘I know not whom,’ i. e. a man unknown to fame.—*Cao*: ‘of Cœus;’ one of the Titans.
43. *Hospita . . . undis*: ‘thou wanderest about as a stranger over the earth, and I in the sea.’ Delos said this.
45. *Uteri . . . nostri*: ‘this is but a seventh part of my offspring.’
50. *Fingite . . . meorum*: ‘suppose some part of this multitude of my children may be taken from me.’
53. *Quo*: sc. *exiguo numero*: ‘by which small number.’—*Turbā . . . ab orbā*: ‘how far does she differ from one destitute of children.’
57. *Dea*: i. e. Latona.
59. *Animosa*: ‘proud.’
61. *Cultis aris*: ‘from altars adorned for my worship.’
64. *Tantalis*: Niobe, ‘the daughter of Tantalus.’
66. *Paternam*: ‘like that of her father;’ who is said to have divulged the secrets of the gods after he had been admitted to their banquets.
68. *Pænæ mora longa*: ‘any delay of our vengeance seems long.’
77. *Ismenos*: the names of Niobe’s seven sons were Ismēnus, Sipylus, Phædimus, Tantalus, Alphenor, Damasicthon, and Ilioneus.—*Sarcina*: ‘care; burden.’
82. *Armo*: *equi sui* is understood.

84. *Præscius imbris*: ‘ foreseeing an approaching shower.’
 85. *Rector*: sc. *naris*.
 90. *Per colla*: ‘ over the neck’ of his horse.—*Admissa*: ‘ stretched out for running.’
 94. *Nitidæ*: ‘ shining,’ i. e. with the oil, with which wrestlers were accustomed to anoint themselves.
 99. *Suprema*: ‘ for the last time.’
 105. *In hamis*: ‘ on its barbed point.’
 108. *Quâ crus . . . poples*: i. e. in the knee.
 114. *Non profectura*: ‘ which were not about to avail any thing.’
 122. *Potuisse*: ‘ that it was possible to happen.’
 127. *Latois*: ‘ of Latona.’
 128. *Resupina*: ‘ with a vain and lofty air.’
 129. *Invidiosa suis*: ‘ an object of envy to her people.’
 136. *Efferor*: ‘ I am myself carried to my grave.’
 144. *Imposito fratri ore*: ‘ with her face laid upon her brother.’
 147. *Oraque non pressit*: ‘ and did not shut her mouth.’
 158. *Nihil vici*: ‘ no appearance of life.’
 164. *Patriam*: i. e. to Sipylus, the capital of Lydia.
 165. *Liquitur*: ‘ dissolves.’—*Lacrymas manant*: ‘ shed tears;’ marble, when damp, is covered with small drops of water resembling tears.

TEREUS, PROCNE, PHILOMËLA. Tereus was a king of Thrace, and the son of Mars. Having assisted Pandion, king of Athens, in a war with some of the neighboring states, he received from his monarch his daughter Procne, or Progne, as his wife, and carried her with him to his own kingdom. The separation of Procne from her sister Philomëla was, however, so painful to the new queen, that she requested her husband to return again to Athens, and bring her beloved sister to Thrace. Tereus accordingly undertook the voyage, and returned in safety with his charge. But instead of taking Philomëla to her sister, he confined her in a lonely castle; and cruelly cut out her tongue, that she might not disclose his treacherous treatment. Procne, deceived by Tereus, imagined for some time that her sister had died on her journey; but was at length made acquainted with the truth, by a piece of tapestry, which Philomëla found the means of secretly conveying to her, and which contained the history of her sufferings and of her husband’s guilt. Concealing her resentment, she waited for the execution of her revenge till the celebration of the orgies of Bacchus, when she had the liberty of wandering from home, and exercising, without control, all manner of violence. As soon as the rites began, she hastened to deliver her sister from her confinement, and conducted her secretly to her husband’s palace. Here, while concerting together upon the means of avenging on Tereus their mutual injuries, Itys, her son, came into the apartment, and the sight of him suggested to her the dreadful act related in the following lines.

166. *Quid possit*: ‘ what she could do.’
 170. *Salutem attulit*: ‘ saluted.’
 182. *Gangetica*: of India, the country of the river Ganges.

187. *Lateri . . . adhæret*: i. e. between the side and the breast.
 193. *His mensis*: ‘this feast.’
 194. *Patrii . . . viro*: ‘pretending to celebrate a sacred rite, in the manner of her country, at which it was lawful for but one man to be present.’
 200. *Suæ . . . cladis*: ‘desirous herself to announce the murder she had committed.’
 204. *Ityos*: ‘of Itys.’ The genitive case.
 207. *Thracius*: ‘the Thracian king.’
 213. *Cecropidum*: the two sisters, who, as Athenians, were of the country of Cecrops.
 214. *Altera*: Philomēla, who was turned into a nightingale.
 215. *Altera*: Procne, having now become a swallow.
 216. *Signataque sanguine*: both the nightingale and the swallow have reddish marks upon their feathers.
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BOOK VII.

JASON ET MEDĒA. Jason was the son of Æson and Alcimēde. The education of this hero was intrusted to the centaur Chiron, who continued to instruct him in every branch of science, till he was commanded by an oracle to return to Iolchos, his native country, the sovereignty of which had been usurped by Pelias, his uncle. The wisdom, courage, and popularity of Jason filled the mind of Pelias with fear and envy; and in order to remove or destroy the object of his jealousy, he urged him to undertake an expedition against Æëtes, the king of Colchis, for the avenging of the death of Phryxus, and the recovery of the golden fleece which Æëtes had taken from Phryxus, after he had murdered him. The brave and enterprising Jason readily accepted the proposal of Pelias; and, having assembled a select band of heroic companions, he set sail for Colchis.

1. *Minyæ*: Jason and his companions. This name is applied to these heroes, either because they were descended from Minyas, a king of Orchoménos, or because the inhabitants of Iolchos consisted principally of a colony from that king’s dominions.—*Pagasañ puppe*: i. e. in a ship built by Argo at Pagasæ, a town of Magnesia in Macedonia. This ship, called *Argo*, after its builder, gave to Jason and his companions the name of *Argonauts*.

3. *Phasidos*: Phasis is a large river of Colchis, rising in the mountains of Armenia; its modern name is Faoz.

5. *Lex*: the conditions on which Æëtes engaged to restore the fleece. These conditions were most formidable. Jason was to tame bulls, which breathed flames, and which had feet and horns of brass. With these bulls he was to plough a field sacred to Mars, and sow in it the teeth of a serpent, from which a number of armed men would arise, whom he was to overcome. He was also to kill a monstrous

dragon, that constantly guarded the tree on which the golden fleece was hung.

6. *Concipit validos . . . ignes*: ‘the daughter of Æëtes conceives an ardent passion.’ Medæa, having formed an attachment to Jason as soon as he arrived at her father’s court, engaged to assist him in his enterprise with all the magical arts of which she was possessed, on the condition that he should allow her to return with him to Thessaly.

9. *Jugis*: ‘on the hills.’

11. *Vulcanum*: ‘fire.’ Fig. Metonymy.

14. *Terrendū . . . soluti*: ‘flints, or limestones, softened in an earthen furnace, or kiln.’

15. *Conciipient ignem*: ‘grow hot; take fire.’ The allusion is to the slackening of quick-lime.

18. *Truces*: *tauri* is understood.

20. *Bisulco*: ‘cloven.’

26. *Insuetum*: ‘unused to the plough.’

27. *Implent*: ‘fill’ his ears.

33. *Fato*: ‘fruitful; prolific.’

36. *Hæmonii juvenis*: ‘of the Hæmonian, or Thessalian youth; i. e. Jason.

37. *Pelasgi*: i. e. his companions the Greeks. The Pelasgi were originally a people inhabiting Argolis, or Pelasgia, in the Peloponnesus; but as they frequently removed from one part of Greece to another, they caused all the Greeks indiscriminately to be called Pelasgi.

38. *Ipsa*: Medea ‘herself.’

41. *Gramina*: the poisonous ‘herbs.’—*Carmen auxiliare*: ‘an auxiliary charm.’

46. *Achivi*: ‘the Greeks;’ Jason’s friends.

51. *Lethæi*: ‘causing sleep or forgetfulness.’ Lethe is a river in the infernal regions, the waters of which occasion a forgetfulness of the past in all who drink of them.

54. *Ignatos*: ‘strangers’ to sleep.

66. *Hoc possunt*: sc. *afficere*; ‘can do so much.’

69. *Dissimilem*: unlike the mind of Jason, undutiful towards her own aged parent, whom she had betrayed and forsaken.

70. *Non . . . confessa*: ‘yet not acknowledging any such compunction.’

72. *Transcribere*: ‘to transfer.’

73. *Hecate*: the powerful goddess of magic and enchantments, said by some mythologists to be the same as Proserpine; who was called Luna in heaven, Diana on earth, and Hecate in the infernal regions. Hence she is sometimes termed *Triformis*.

76. *Non . . . twis*: ‘without diminishing the number of your years.’

79. *In plenos . . . somnos*: ‘thrown into a profound sleep by her incantation.’

86. *Intinctas*: sc. *faces*; ‘when dipt.’

94. *Pruinas*: ‘frozen dew; hoar frost.’

96. *Mortari*: ‘in a mortar.’ Most editions have *mortali*: but this is the reading of Burmann and of Minellius: the abl. of *mortare*.—*Barbara*: ‘the foreigner,’ i. e. Medēa.

97. *Arenti ramo . . . olivæ*: ‘with a branch of the peaceful olive, which had been a long time dry.’

112. *Et olim . . . annos*: ‘and remembers that he was such formerly, before he was forty years old.’ After this restoration of Æson to the vigor of youth, Medēa, in order to revenge the injuries which Jason had received from Pelias, prevailed on his daughters to attempt a similar renovation on their father. By her direction, they drew the blood from his veins, and cut his body in pieces; his limbs were then put into a caldron of boiling water; but the artful enchantress refusing her promised assistance, his flesh was consumed, and his unfortunate daughters had to deplore the cruel death of their father. The harmony, in which Medēa afterwards lived with Jason, was at length interrupted. Forgetting the great obligations and the fidelity which he owed to her, Jason forsook Medēa, and married Creūsa or Glauce, the daughter of Creon, king of Corinth. His injured wife immediately resolved on revenge, and by means of her magical arts, she set fire to the palace of Creon, and destroyed him and his daughter in the flames. The exasperated Jason hastened to punish the enchantress, but when he appeared in her presence, after reproaching him for his ingratitude, she murdered before his eyes two of their children, and then fled through the air in a chariot drawn by two dragons to Athens. Here she married the king Ægēus, by whom she had a son called Medus. After having attempted to poison Theseus, she was obliged to fly from Athens, and passed the remainder of her days with her son, in that part of Asia which bears his name. It is, however, said by some mythologists, that she was at length reconciled to Jason, and died at Colchis.

114. *Æacus*: Æacus was the son of Jupiter and Ægīna. He was king of Cenopia, which he called Ægīna, after his mother. It is an island in the Saronic Gulf, in sight of Athens. A pestilence, sent by Juno, having destroyed the inhabitants of Ægīna, Æacus entreated his father Jupiter either to restore his people or to take his own life. And, seeing a great multitude of ants in a hollow tree, he besought Jupiter to give him as many citizens as there were ants. Jupiter immediately changed the ants into men, who were called *Myrmidons*, which in Greek signifies *ants*. Æacus tells this story to Cephalius.

116. *Dictas a pellice*: ‘named for her rival.’

117. *Mortale*: ‘natural; proceeding from natural causes.’

119. *Quæ*: i. e. the medical art.

127. *Temerásse*: ‘to have corrupted, or infected.’

132. *Lanigeris gregibus*: ‘from the sheep.’

134. *In pulvere*: ‘in the dusty race.’

135. *Degenerat palmas*: ‘dishonors his victories.’ *Degenerare*, when it governs an accusative, signifies much the same with *dehonestare*.

141. *Illa*: *corpora* is understood.

148. *Trepidisque . . . patent*: ‘and the mouth, dry with the throbbing veins, is opened wide.’

153. *Moderator*: ‘a physician.’

154. *Artes*: *medicinae* is understood.

158. *Indulgent animis*: ‘they follow their inclinations,’ i. e. when they see that the disease must end in death.

163. *Alius . . . illas*: ‘and yet another drinks these waters.’

171. *Lassaque . . . motu*: ‘and rolling their weary eyes with their last motion.’

172. *An, quod . . . meorum*: ‘were not my sentiments what they ought to be, to hate life, and to wish to share the fate of my subjects?’

184. *Concipit*: ‘makes.’

189. *Subjectos*: ‘applied to it.’

190. *Fibra . . . prodiderat*: ‘the entrails too, affected with the disease, had lost all signs of the truth, and the warnings of the gods.’ The ancient soothsayers professed to foretell future events by inspecting the entrails of beasts offered in sacrifice.

193. *Foret invidiosior*: ‘might cast a greater reproach on the gods.’

199. *Indotata*: ‘without the customary presents.’ The ancients burnt their dead in their ornaments, and with such presents as the relations made for the occasion.

203. *Nec locus . . . ignes*: ‘there is neither sufficient room for graves, nor sufficient wood for funeral piles.’

209. *Quod das . . . omen*: ‘and I receive as a pledge the omen which you give me.’

211. *Dodoneo*: ‘brought from Dodona;’ a town of Thesprotia in Epirus, built by Deucalion after the deluge. Near this city there was a wood sacred to Jupiter, the oaks of which are said to have been oracles, and to have foretold future events.

212. *Frugilegas formicas*: ‘grain-gathering ants.’

227. *Crescere*: *cæpit* is understood.

231. *Damno . . . visa*: ‘when I awake, I blame my dream.’

234. *Somni*: ‘to be but the illusions of a dream.’

235. *Telamon*: the son of Æacus. Having accidentally slain Phocus, his brother, by a quoit, he fled from his native country to Salamis, where he married Glauce, the daughter of Cychreus, the king of the island, at whose death he succeeded to his throne. He accompanied Jason, as one of the Argonauts, and was for some time armor-bearer to Hercules.

242. *Myrmidonas*: ‘Myrmidons;’ a word derived from the Greek, signifying ants. See note on verse 114.

According to some of the ancient writers, the Myrmidons received their name from Myrmidon, the son of Jupiter and grandfather of Ægina. That nation inhabited the southern borders of Thessaly, and distinguished themselves under Achilles in the Trojan war.

BOOK VIII.

1. DÆDALUS was the son of Eupalæmus, a descendant of Erechtheus, king of Athens. He was early distinguished for his great skill in the mechanical arts, and lived in high reputation at Athens, till, instigated by envy, he murdered Talus, his sister's son; and was obliged, by the discovery of his crime, to fly to the court of Minos, the king of Crete, who was then at war with the Athenians. Here he met with a favorable reception, and in return for the kindness of the king, he made for him the celebrated labyrinth, which was afterwards the habitation of the Minotaur. At length, however, he incurred the displeasure of Minos, and was imprisoned by him, with his son Icarus, in the labyrinth, which he had constructed.

3. *Terras . . . obstruat*: 'although Minos may block up sea and land.'

7. *Naturamque novat*: 'and contrives a novelty in nature.'

13. *Aves*: wings of birds.

15. *Ore residenti*: 'with smiling countenance.'

25. *Helicen*: 'Helice,' a name of the constellation Ursa Major, derived from Helice, a city of Arcadia, in which Callisto is said to have been born.—*Orionis*: 'of Orion'; one of the most splendid constellations in the heavens, which received its name from Orion, a celebrated Giant.

35. *Hos*: i. e. Dædalus and Icarus.

39. *Samos*: an island in the Ægean sea, sacred to Juno, who is said to have been born in it.—*Delos, Paros*: two of the Cyclades.

40. *Lebynthos*: an island in the Ægean sea near Patmos.—*Calymne*: an island near Lebynthos.

46. *Remigio*: his wings.

48. *Quæ*: sc. *aqua*: the Icarian sea, a part of the Ægean, near the island Mycône.

53. *Tellus*: the island Icaros.

57. *Unica tunc volucris*: 'the only bird of the kind at that time.' This was Talus, the nephew of Dædalus, now recently changed into a partridge.

58. *Longum crimen*: 'a severe reproof.'

63. *Traxit in exemplum*: 'followed as an example'; i. e. took the hint of a mechanical invention from the back-bone of a fish.

65. *Primus . . . vinxit*: i. e. he first invented the instrument called a pair of compasses.

69. *Lapsum*: 'that it was an accidental fall.'

73. *Nomen*: i. e. Talus or Perdix, a partridge.

PHILEMON ET BAUCIS. Jupiter and Mercury, when travelling over the earth to learn the dispositions of men, were hospitably entertained by Philémon, a poor Phrygian, and his wife Baucis. As a reward for their hospitality, Jupiter converted their cottage into a magnificent temple, and made them the priests of it. They lived to a very great age, and were then changed into two trees before the temple.

78. *Ait*: *Lelex* is understood; a king of a small nation in Megāra, called after him Lelēges. He relates this story in reply to an irreverent speech of Pirithōüs.

87. *Seræ*: ‘bolts.’

99. *Tepidum cinerem dimovit*: ‘she opened the warm embers.’

100. *Hesternos*: ‘which had been burning the day preceding.’

103. *Minuit*: ‘broke them.’

106. *Sordida terga suis*: ‘a dingy chine of bacon.’

112. *Artusque . . . accipit*: and is set before them, that they may wash and refresh their feet in it.

117. *Non indignanda*: ‘well agreeing with.’

120. *Clivum sustulit*: sc. *mensæ*; ‘corrected the unevenness of the table.’

121. *Mentæ*: ‘mint; sweet herbs.’

122. *Bicolor . . . bacca*: ‘olives,’ a fruit sacred to Minerva.

123. *Fæce*: ‘pickle.’

124. *Lactis massa coacti*: ‘new cheese.’

128. *Quā cava sunt*: ‘on the inside.’—*Flaventibus . . . ceris*: ‘rosined over.’

130. *Nec longæ senectæ*: ‘of no great age.’

135. *Super omnia . . . boni*: ‘above all were added welcoming looks.’

142. *Custodia*: ‘the guardian.’ In an early period of the Roman republic, the Gauls under Brennus attempted to take possession of the Capitol during the darkness of night, and would have effected their purpose, if the Roman guards had not been awakened by the noise of some geese, which the besiegers had disturbed: from this circumstance, geese were held in high estimation by the Romans, and almost every house had them as its protectors.

158. *Furcas*: the forked stakes, or posts, of their cottage.

159. *Adopertaque . . . tellus*: ‘and the ground within is covered with a marble floor.’

169. *Vota fides sequitur*: ‘the accomplishment follows their wishes.’

171. *Locique . . . casus*: ‘and were beginning to recount the history of the place.’

177. *Tyanetus incola*: ‘the inhabitants of Tyāna,’ a town of Cappadocia.

178. *Truncos*: *factos* is understood.

181. *Ponensque recentia*: ‘and placing fresh garlands there myself.’

182. *Coluere*: ‘honored’ the gods.

BOOK IX.

MORS HERCULIS. Hercūles was the son of Jupiter and Alcmēna, and the most illustrious hero of antiquity. Fated from his birth to be subservient to the will of Eurystheus, a jealous and cruel king of

Argos and Mycēnæ, he was exposed by him to innumerable dangers, and compelled to undertake the perilous enterprises, which have been denominated *the twelve labors of Hercūles*. After these and many other dangers, which the enmity of Juno brought upon him, had been successfully encountered, Hercūles went to Calydon to the court of Æneus, king of Ætolia, and became one of the suitors of his daughter Dejanira, who had been promised in marriage to the hero, who should overcome his rivals. Achelōüs alone was willing to contend with him for the prize, in the contest which ensued; but finding himself inferior to his opponent in strength, he had recourse to stratagem, and changed himself, first into a serpent, and then into an ox. While wrestling with him in the latter shape, Hercūles wrung off one of his horns; and the loss so filled Achelōüs with shame and humiliation, that he submitted to his adversary, and was immediately changed into a river. To console him for this defeat, the horn, which he had lost, was taken up by the Naiādes, and filled by the goddess of Plenty with the fruits of autumn, and received the name of *Cornucopia*, or the Horn of Plenty. Returning from Ætolia in triumph with his bride, Hercūles was stopped in his course by the swollen streams of the Evēnus; and was induced to commit Dejanīra to the care of the Centaur Nessus, who engaged to carry her in safety to the other side of the river. No sooner, however, had he arrived with her on the opposite bank, than he began to abuse his trust, and to treat with cruelty his charge. Alarmed by her cries, Hercūles aimed a poisoned arrow at the perfidious centaur, who, wounded and dying, gave Dejanīra a garment dipped in his blood, which he pretended had the power of recalling the affections of her husband, if ever they should become estranged from her. Dejanīra received the gift, and after having been joined by her husband, accompanied him to the court of Ceyx, king of Trachinia.

1. *Mediis . . . temporis*: ‘of the intervening time,’ i. e. between the shooting of the Centaur and the events now to be related.

2. *Noverca*: of Juno, his stepmother.

3. *Æchaliā*: ‘Æchalia;’ a town in the Peloponnēsus, destroyed by Hercūles, because Eurytus, its king, had refused him Iole, his daughter, after he had pledged himself to give her to him.—*Cenæo*: ‘of Cæne,’ a town on the coast of Laconia, sacred to Jupiter.

7. *Amphytroniaden*: Hercūles. Amphytrȳon, a Theban prince, was the husband of Alcmēna, the mother of Hercūles.—*Ioles ardore*: ‘by an attachment to Iole.’

8. *Veneris*: ‘passion.’

15. *Omnibus*: ‘to all other expedients.’

17. *Defecto . . . amori*: ‘to alienated affection.’

18. *Lichæ*: ‘to Lichas;’ a servant of Hercūles, who, for delivering to him the poisoned garment, was afterwards thrown by his master into the Eubœan sea, where he was changed into a rock.—*Luctus . . . suos*: ‘the cause of her future sorrow.’

21. *Lernæ . . . Echidna*: of the Hydra, which infested Lerna, a country of Argolis, and which Hercūles destroyed. This monster had seven huge heads, as soon as either of which was cut off, two

others immediately grew up in its place; but Hercūles commanded his friend Iōlas to burn with a hot iron the root of every head as he knocked it off; and thus in the end triumphed over the Hydra. After it was slain, he dipped his arrows in its blood, and it was with one of these arrows that he wounded Nessus. The destruction of this monster was the *second* labor of Hercūles.

22. *Primis*: ‘just kindled.’

39. *Cladibus pascere nostris*: ‘glut thyself with my misery.’

46. *Busirin*: Busīris, the son of Neptune, and king of Egypt, who sacrificed every foreigner that entered his dominions, and who was slain by Hercūles.—*Parentis*: *Terræ* is understood.

47. *Antæo*: ‘Antæus,’ the son of Neptune and Terra, an immense and cruel Giant, who slew all his competitors, whom he overcame in wrestling. Every time he touched the earth, he received from it renewed strength; so that in his struggle with him, Hercūles was obliged to lift him up in the air, and strangle him in his arms.—*Pastoris Iberi*: i. e. of Geryon, a monster represented by the poets as having three heads and three bodies. In his dominions in Spain, he had immense herds of oxen, which he fed on human flesh; and which were guarded by Orthos, a dog with two heads, and a dragon with seven heads. These, with Geryon, their cruel master, were slain by Hercūles, and this achievement is considered his *tenth* labor.

48. *Cerbere*: ‘O Cerbērus.’ The dragging of this monster from the infernal regions, was the *last* labor which Eurystheus imposed on Hercūles.

49. *Vosne manus*: ‘did you, O my hands.’—*Validi tauri*: ‘of the mighty bull;’ which, vomiting fire and flames, laid waste the island of Crete, and which was brought alive by Hercūles into the Peloponnēsus. This exploit formed his *seventh* labor.

50. *Elis*: Augias, a king of Elis, had an immense stable, in which three thousand oxen and as many goats were constantly confined, and which had not been cleaned for thirty years. To remove this accumulation of filth formed the *fifth* labor of Hercūles; and this arduous work the hero accomplished, by changing the course of the river Alphēus, and making it pass through the stable. Augias, however, proved himself unworthy of this important service. He refused Hercūles the reward he had promised him, and so provoked his benefactor, that he plundered his city, and drove him from his kingdom.—*Habet*: ‘witnessed.’—*Stymphalides undæ*: the river and lake of Stymphalus in Arcadia. These waters were long infested by a number of huge and voracious birds, which preyed on human flesh, and almost depopulated the neighboring country. The destruction of these carnivorous animals was the *sixth* labor of Hercūles, and was successfully accomplished.

51. *Partheniumque nemus*: a grove and mountain of Arcadia, on which, after pursuing it a year, Hercules at length caught a stag, famous for its incredible swiftness, its brazen feet, and its golden horns. This wearisome chase was the hero’s *third* labor.

52. *Thermodontiaco*: ‘of the river Thermōdon.’ The country contiguous to this river was inhabited by the Amazons, a celebrated

race of female warriors. The *ninth* labor assigned to Hercūles was to subdue these ferocious women, and to bring to Eurystheus the girdle of Hippolytē, their queen. In this enterprise also the hero was successful, and afterwards gave the conquered queen of the Amazons in marriage to Theseus, who had assisted him in the conflict.

53. *Poma*: i. e. the golden apples, belonging to Juno, and placed in a garden kept by the Hesperides, the daughters of Hespérus, the brother of Atlas. To render these precious fruits secure from violence, the entrance to the garden, in which they grew, was guarded by an immense dragon, which never slept. To accomplish the *eleventh* enterprise assigned to him, Hercūles attacked and slew this dragon, and carried to Eurystheus the golden apples, which, however, were afterwards taken to their former place of preservation by the goddess Minerva. According to the statement of some mythologists, Hercūles employed Atlas to gather these apples, and it was whilst he was thus engaged, that he supported the heavens on his shoulders.

55. *Aper*: i. e. a wild boar of prodigious size, which ravaged the neighborhood of Erymanthus, and which Hercūles caught and brought alive to Eurystheus, who was so terrified at the sight of it, that he hid himself for several days in a brazen vessel. In this, his *fourth* labor, Hercūles destroyed the Centaurs, by whom he had been attacked.

57. *Thracas equos*: these were the horses of Diomēdes, a king of Thrace, which were fed by their barbarous master on human flesh. It was the *eighth* labor of Hercūles to destroy this cruel tyrant, and after having accomplished his purpose, he gave him to his own horses, to be devoured by them.

60. *Moles Nemeæa*: i. e. a huge lion, which ravaged the country around Nemæa, a town of Argolis, and which no darts could wound. Hercūles pursued him to his den, sprang upon him, and squeezed him to death in his arms. This enterprise was the *first* labor of the hero, and ever after it he constantly wore the skin of the slain beast.

67. *Altum . . . Cœten*: ‘lofty mount Cœta.’

72. *Irascentem*: ‘venting his rage against.’

76. *Sagittas*: ‘your arrows.’ In the tenth year of the Trojan war, it was declared by an oracle, that the city never could be taken without these arrows of Hercūles. Philoctêtēs, the son of Pæan, to whose care they had been committed by the dying hero, was accordingly prevailed on to repair with them to the Grecian camp, and the ruin of Troy was effected. After the war was ended, Philoctêtēs set sail for Italy, and settled in Calabria, where he built a town called Petilia.

77. *Jubes Paante satum*: sc. *O Hercules*; ‘you order, O Hercūles, that the son of Pæan;’ i. e. Philoctêtēs.—*Flamma subditu*: ‘the pile was set on fire.’

79. *Nemeæo vellere*: ‘with the skin of the Nemæan lion.’

80. *Clavæ*: ‘on your knotted club,’ the instrument with which many of his achievements were performed, and which he always carried in his hand.

84. *Securos*: ‘apparently insensible.’

87. *Nostra voluptas*: ‘pleasing to me.’

91. *Datur hoc*: ‘this concern is manifested on account of.’

101. *Data præmia nolet*: ‘and should be unwilling that rewards be given him.’

103. *Visa est . . . Jovis*: ‘seemed to bear the other remarks with no ill grace, but the latter part with an offended look.’

109. *Vestigia*: ‘the likeness.’

112. *Tirythius*: Hercules was so called because he generally resided at Tirynthus, a town of Argolis.

BOOK X.

2. *Ciconum*: ‘of the Cicones,’ a people of Thrace.—*Hymenæus*: Hymen attends the marriage of Orpheus and Eurydice, but not with auspicious omens.

3. *Orpheá*: ‘of Orpheus,’ a son of the Muse Calliope and Æäger, or, according to others, Apollo. Soon after he was born, he received a lyre from Apollo or Mercury, with which, aided by the harmony of his voice, he is said to have animated and charmed all nature. The beasts of the forests grew tame in his presence, the current of rapid rivers was arrested, furious tempests were calmed, and trees, rocks, and mountains, followed him from place to place to listen to his song.—*Rogatur*: ‘is invoked.’ At the marriages of the ancient heathens, the presence of Hymen was invoked by loud shouts of “Hymen! Hymen!”

4. *Solemnia*: ‘auspicious.’

6. *Lacrymoso*: ‘exciting tears. It was customary among the ancients to carry before the bride torches, which were shaken in the air, and the bright burning of which was considered a favorable omen.

8. *Nupta nova*: ‘the bride;’ Eurydice.

11. *Ad superas auras*: ‘in the upper air;’ i. e. upon the earth.

12. *Ne non . . . umbras*: ‘that he might try also the shades below.’

13. *Ad Styga*: ‘the river Styx.’—*Tænariā portā*: ‘by the entrance on Tænarus;’ a promontory of Laconia, on which there is a deep cavern, supposed to lead to the infernal regions.

18. *In quem . . . creamur*: ‘to which we all finally come, who are made subject to mortality.’

22. *Monstri*: Cerberus. He calls him *Medusæan* from his having snakes for hair.

31. *Properata retexite fila*: ‘untwist the thread of her life, too hastily spun.’ See Book I. v. 256, note.

36. *Heæc*: i. e. Eurydice.

37. *Usum*: ‘the enjoyment of her society for a short time.’

38. *Certum est . . . mihi*: ‘I am resolved not to return.’

52. *Aut irrita . . . futura*: ‘or the favor should be of no avail;’ i. e. or Eurydice should be recalled to the shades.

65. *Qui*: a man, who was so terrified at the sight of Hercūles dragging Cerberus along from the infernal regions, that he became a stone.—*Medio portante catenas*: ‘the middle neck having a chain about it.’

69. *Olenos*: Olēnus, a son of Vulcan, who willingly took upon himself the guilt of his wife Lethaea, in preferring herself to the goddesses, and was changed with her by the insulted deities into a stone.

71. *Ide*: Ide or Ida, a mountain near Troy, from which sprung, among other rivers, the Scamander, Simois, and Granicus.

73. *Portitor*: Charon, the son of Erēbus and Nox; an old, morose, and hideous deity, who ferried the shades of the dead over the rivers Styx and Achēron. As Charon always required a piece of money for admission into his boat, the ancients placed the necessary sum under the tongue of their departed friends, that they might be prepared to satisfy his demands.

74. *Cereris sine munere*: ‘without food.’ After the loss of Eurydice, Orpheus totally separated himself from the society of mankind, and lived among the mountains of Thrace; till, irritated by his continual sorrow and seclusion, his countrywomen attacked him during the celebration of the Bacchanal orgies, and tore him to pieces. His lyre was afterwards made a constellation in the heavens.

78. *Amyclide*: Hyacinthus, the son of Amyclas and Diomēde. While he was playing at quoits, with Apollo, by whom he was greatly beloved, he was struck on the head and killed by a quoit, which had been thrown by Apollo, and rebounded from the earth.—*Ethere*: ‘heaven.’

93. *Tenarides*: Hyacinthus ‘of Tænārus.’—*Illum . . . repercuسو suljicit*: ‘made it rebound.’

105. *Œbalide*: ‘O Hyacinthus.’ Œbalia was an ancient name of Laconia, taken from Œbālus, one of the first of its kings.

113. *Memoriique . . . ore*: ‘and thou shalt dwell upon my lips mindful of thee.’

115. *Scripto*: ‘by an inscription.’ The flower which is here called the hyacinth, is said by Pliny to have represented by its fibres the letters AI, which form the first syllable of *Aīας*, Ajax, as well as the Greek interjection, signifying *alas*.

121. *Lilia*: *habent* is understood.

122. *Argenteus . . . illis*: ‘which would have been silvery white in them.’

123. *Prælatā*: ‘extraordinary.’—*Hyacinthia*: these were annual solemnities celebrated at Amyclæ, a town of Italy. They continued for three days; the first of which was spent in silent grief; the second was devoted to music, dancing, and the chariot race; and the third was employed in feasting, and in offering sacrifices to Apollo.

BOOK XI.

MIDAS, a king of Phrygia, was the son of Gordius or Georgias and Cybèle. He was remarkable for his riches and his avarice.

1. *Hunc* : Bacchus.—*Frequentant* : ‘attend ; throng about.’

2. *Silenus* : Silēnus was the tutor and foster-father of Bacchus ; and having, in a state of intoxication, strayed from him, he was restored to Bacchus by Midas.

5. *Orgia tradiderat* : ‘had instructed in the rites of Bacchus.’

8. *Ordine* : ‘in succession.’

11. *Rex* : Midas.

13. *Altore recepto* : ‘at the recovery of his foster-father.’

18. *Berecyntius heros* : Midas.

19. *Pollicitam fidem* : the truth of the promise of Bacchus.

24. *Massa* : *aurea* is understood.

26. *Hesperidas* . . . *putes* : ‘you would think the Hesperides had given it to him.’ The Hesperides are said to have had trees in their garden which bore golden apples.

29. *Danaēn eludere posset* : ‘might deceive Danaë.’

32. *Testae frugis* : ‘bread.’

37. *Auctorem muneris* : ‘the grantor of this gift ;’ i. e. Bacchus, for wine, by Metonymy.

47. *Pactam* . . . *solvit* : ‘and annuls the promise given and favors granted.’

55. *Amnem* : i. e. Pactōlus, a river of Lydia, which rises in mount Tmolus, and, after passing the city of Sardis, empties itself into the Hermus. It is sometimes called, in allusion to its golden sands, the Chrysorrhōas.

56. *Venae* : *aurea* is understood.

59. *Pana* : Pan, the god of shepherds and huntsmen, and the most distinguished of all the rural deities. He is generally said to be the son of Mercury ; but some mythologists make Jupiter his father, and others describe him as the son of Penelōpe. In his shape and features, Pan was deformed and disgusting ; on his head were two horns, and his beard, legs, and feet, were those of a goat. The woods and mountains of Arcadia were the principal places of his residence, and here, though he is said to have continually terrified the inhabitants by his hideous appearance, he was worshipped for a succession of ages with the greatest veneration. The worship of this deity was derived originally from the Egyptians. The Greeks established festivals to his honor, called *Lycæa*, from *Lycæus*, a mountain in Arcadia, on which he had an oracle ; and in the month of February, the Romans celebrated annually the same feasts, which they called *Lupercalia*, from the *Lupercal*, a place consecrated to him by Evander, near which Romūlus and Remus were nourished by the *lupus* or wolf. Milk and honey were the sacrifices generally offered on his altars. The flute or *syrix*, which he always carried in his hand, was invented by him in honor of a nymph, who had been changed into a reed to save her from his violence.

60. *Pingue . . . mansit*: ‘but his stupidity remained.’—*Ut antè*: ‘as before;’ when he requested every thing he touched might become gold.

63. *Utroque*: ‘on both sides.’

64. *Hypæpis*: ‘Hypæpa,’ a city of Lydia.

75. *Delinit*: ‘pleases; delights.’

77. *Ille*: Apollo.

79. *Dentibus Indis*: ‘ivory.’

81. *Artificis . . . fuit*: ‘his very posture indicated his skill.’

88. *Trahit in spatum*: ‘lengthens them.’

89. *Dat posse moveri*: ‘gives them the power of moving.’

96. *Efferre sub auras*: ‘to make it publicly known.’

97. *Secedit*: ‘steps aside.’

99. *Voce . . . haustæ*: ‘in a low voice tells, and whispers to the hole.’

100. *Regestā*: ‘being thrown in again.’

104. *Prodidit agricolam*: i. e. exposed the one who had buried his words there.

105. *Obruta*: ‘which had been buried;’ viz. Midas has ass’s ears.

CÆYX. Ceyx was the son of Lucifer, and a king of Trachinia, a small country near mount Cœta. He married Halecyōne, or Alcyōne, the daughter of Æolus, with whom he lived in the greatest harmony, till, anxious to learn the fate of Dædalion, his brother, who had been changed by Apollo into a hawk, he undertook the voyage, which Ovid has here described.

106. *Interea . . . Ceyx*: the construction is, *interea Ceyx, turbatus quoad anxia pectora prodigiis sui fratris, prodigiisque secutis fratrem*.

109. *Ad Clarium . . . deum*: to the temple of Apollo at Claros.

110. *Phorbas*: an avaricious and bloody robber, who, at the head of the Phlegyæ, a rapacious people of Thessaly, plundered and burnt the temple of Apollo at Delphi. For this sacrilegious act, Phorbas and most of his followers were destroyed by the gods, before they could return to their own land.

112. *Obvertit . . . remos*: the sailors, no longer heeding their oars, let them hang along the sides of the vessel.

113. *Cornua . . . arbore*: ‘and fastens the sail-yards on the top of the mast.’ The extremities of these yards resembled the horns of oxen. They were fixed on the top of the mast to give the full extent of the sails.—*Totaque . . . deducit*: ‘and draws down the whole sail along the mast.’

124. *Munire latus*: ‘to stop all leaks in the sides’ of the ship.

125. *Egerit*: ‘throws out.’

133. *Incursu*: ‘by the dashing.’

138. *Sternitur*: ‘it is level.’

149. *Se . . . admiserat*: ‘had raised itself unrestrained.’

150. *Ibat . . . ratis*: ‘it dashed against the rigging of the vessel.’

151. *Cunei*: ‘the pins;’ with which the planks of the vessel were fastened together.—*Ceræ*: ‘of pitch.’

168. *Absistit*: ‘ceases.’

169. *Mænia*: i. e. ‘the walls or sides;’ into the hold.
 177. *Funera*: ‘a burial; funeral rites.’ Because those only were allowed to pass over the Styx, whose bodies were buried.
 188. *Arbos*: ‘the mast.’
 191. *Nec levius*: ‘nor less violently.’
 205. *Niger arcus aquarum*: ‘a dark arching wave.’
 210. *Æolis*: Halcyone, the daughter of Æolus.
 213. *Ipsa gerat*: ‘she may wear herself.’
 219. *Hoc*: ‘this last;’ viz. that he might prefer no other lady to her.
 221. *Funestas*: ‘polluted.’ When any member of a family died, all the relatives were considered polluted, till the funeral was over, and the house purified with frankincense.
 223. *Somni*: ‘of Somnus;’ the son of Erēbus and Nox, and the god of sleep. Morpheus, his principal attendant and messenger, is, however, sometimes called the god of sleep.
 228. *Jussi*: ‘to whom she was ordered to go.’
 229. *Cimmerios*: ‘the Cimmerii;’ a people on the western coast of Italy, who, from their dwelling in caves instead of houses, were said to live in perpetual darkness.
 234. *Vigil ales*: the cock.
 236. *Sugacior anser*: the goose is said to be more watchful than the dogs, because the geese alarmed the sentinel, when the Gauls, having ascended the Capitoline Hill at the dead of night, were about to take the Citadel of Rome.
 240. *Rivus aquæ Lethe*: ‘a branch of the river Lethe.’ This is the river of forgetfulness; whose waters are said to cause an entire oblivion of all that is past in those who drink of them.
 247. *Ebno . . . atrâ*: ‘placed high upon black ebony.’
 258. *Excussit . . . sibi se*: ‘at length roused himself.’
 259. *Cognōrat*: *illam* is understood.
 264. *Trachine*: ‘in Trachis;’ the capital of Trachinia, which was either founded by Hercules, or chosen by him as the place of his residence after he had slain Eunōmus; hence it is sometimes called Heraclea.
 265. *Simulacraque . . . fingant*: ‘and assume the appearance of one who has been shipwrecked.’
 268. *Labique . . . artus*: ‘and when she felt sleep stealing upon her limbs.’
 270. *Pater*: sc. *Somnus*.
 271. *Figuræ*: *ullius* is understood.
 277. *Icelon*, *Phobetora*, *Phantasos*: ‘Icēlos, Probētor, Phantāsos;’ names derived from the Greek, the first signifying *resemblance*, the second *fear*, and the third *fancy* or *imagination*.
 278. *Est . . . Phantasos*: ‘there is likewise a third, called Phantāsos, master of a different art.’
 283. *Senior*: *Somnus*.
 284. *Edita*: ‘the commands.’
 299. *Falsæ*: ‘deceived;’ by false hopes of my return.
 306. *Lugubria*: ‘mourning.’

320. *Scindit*: ‘but she tears it.’
336. *Non simul*: separate from you; without you.
338. *Et sine me . . . habet*: ‘and the sea holds me, not contained within it.’ That is, the sea has my soul, my affections; whilst my person is here. This is the same sentiment with that expressed in the preceding verse.
343. *Litera*: ‘an inscription; an epitaph.’
358. *Tibi*: *heu et illa misera* understood.
360. *Hoc minus . . . sua*: ‘by so much the less and less is she herself, being distracted.’
361. *Quod*: ‘what body it was.’
365. *Adjacet undis . . . moles*: ‘there is near to the water a pier, built by hands.’
370. *Stringebat*: ‘skimmed along.’—*Ales miserabilis*: ‘now a miserable bird.’
376. *Senserit*: *an* is understood.
383. *JEquare*: ‘on the sea.’ The ancients supposed that the halcyons, or king-fishers, began to make their nests on the surface of the ocean seven days before the winter solstice, and that their young were hatched fourteen days afterwards, during which time the sea was always calm; hence arose the expression ‘Halcyon days,’ signifying days of peace. It is now a well-established fact, that the king-fisher generally builds its nests in cliffs or rocks in the month of April.
384. *Tum via . . . maris*: ‘then during these days the passage of the sea is safe.’
385. *Præstat*: ‘accommodates.’

BOOK XII.

FAMÆ DOMUS. The following description of the abode of Fame, or report, is highly poetical and beautiful. It is given by way of episode, by our poet, when he is about to state that the report of the approach of the Grecian fleet had reached Troy, and to give an account of what followed.

1. *Orbe . . . medio*: ‘in the centre of the universe.’
2. *Triplicis confinia mundi*: ‘the confines of the threefold world;’ i. e. composed of the earth, seas, and sky or heaven.
8. *Nocte dieque patent*: sc. *limina*; ‘the entrances are all open night and day.’—*Totâ . . . sonanti*: ‘the whole is one vast reverberating ear.’
16. *Commenta millia rumorum*: ‘a thousand false reports.’
24. *Ipsa*: Fame ‘herself.’

BOOK XIII.

CERTAMEN. After the death of Achilles, the arms, which Vulcan had given him, were claimed by Ajax and Ulysses, two of the Grecian chiefs. Ajax, the son of Telämon, a king of the island of Salämis, was distinguished as much by his rashness and impetuosity, as by his invincible bravery. Ulysses, the son of Laërtes, and king of Ithäca, was less valiant in war than his rival; but he manifested greater eloquence and wisdom in council, and rendered more essential assistance to the Greeks by his advice, than Ajax by his arms. In the contention between these heroes, Ovid has accurately delineated their characters. The speech of the son of Telämon evinces the honest bluntness of the soldier; while in the reply of Ulysses, we perceive the insinuating and artful address of the orator.

1. *Coronâ*: ‘a circle.’

2. *Clypei septemplicis*: ‘of the seven-fold shield;’ i. e. covered with seven thicknesses of ox hide.

3. *Sigeïa*: ‘of Sigæum;’ a town and promontory near Troy, now called Cape Janizari.

6. *Ante rates*: ‘before the Grecian ships;’ i. e. which I preserved from the fury of the Trojans, when they had overcome Ulysses and the other Greeks, and were about to burn the fleet.

7. *Hectoreis flammis*: ‘to the fury of Hector.’ He was the son of Priam, king of Troy, and the bravest of all the Trojans. He was slain near the end of the war by Achilles.

9. *Fictis*: ‘plausible.’

17. *JEmulus*: such a rival as Ulysses.—*Ajaci . . . superbum*: ‘it is no honor to Ajax to have gained.’

18. *Sit licet . . . Ulysses*: ‘whatever Ulysses might hope to gain, however great in itself.’

20. *Quo*: ‘in as much.’

25. *Huic*: of Telämon.

26. *Æoliden*: ‘the son of Æolus.’

30. *Achille*: Achilles was the son of Peleus and Thetis. Soon after he was born, his mother plunged him into the river Styx; and thus made him invulnerable in every part except the heel by which she held him. This precaution was not, however, sufficient to divest her of her fears for his future safety; and when the Grecian armies assembled to besiege Troy, she sent him, disguised in a female dress, to her brother Lycomëdes, king of Scyros, an island in the Ægean sea: but here he did not long remain undiscovered. An oracle had declared that Troy could not be taken without his aid, and Ulysses undertook to find him, and lead him to the field. Disguised as a merchant, he went to the court of Lycomëdes with arms and jewels for sale. Achilles discovered his sex by eagerly purchasing the arms, and immediately yielded to the solicitations of Ulysses, and sailed with him to the Trojan coast. After having distinguished himself above all his countrymen by his valor and intrepidity, Briseïs, a

favorite female captive, was taken from him by Agamemnon, and he retired in disgust from the army. The death of Patroclus, who was slain by Hector, recalled him at length to the field. Arrayed in a splendid suit of armor, made for him by Vulcan, he revenged the death of his friend by the slaughter of many of the most eminent Trojan heroes. Hector himself was sacrificed to his revenge. After having slain him in single combat, he inhumanly dragged his body three times round the walls of Troy, and afterwards sold it to the aged Priam. In the tenth year of the war, the affections of Achilles were engaged by Polyxena, the sister of Hector, and as he was soliciting her hand in the temple of Minerva, he received a wound in the heel from her brother Paris, which caused his death.

31. *Frater*: ‘my cousin.’ Peleus, the father of Achilles, was the brother of Telamon.—*Quid sanguine cretus Sisyphio*: ‘why does this descendant of Sisyphus.’ Ulysses, whose mother Anticlea is said to have been given by her father to Sisyphus a few days before her marriage with Laertes.

33. *Inserit . . . gentis*: ‘intrude the name of a strange family among the Æacidae.’

34. *Nulloque sub indice*: ‘and without any one to discover deceit in me,’ i. e. as Palamedes did in Ulysses. When the Grecian chiefs were summoned to the siege of Troy, Ulysses had recently married Penelope, the daughter of Icarus; and unwilling to leave her society, he counterfeited insanity. Having yoked together a horse and a bull, he proceeded to plough with them the sand on the sea shore, and afterwards to sow it with salt. This artifice was, however, unsuccessful. Palamedes, the son of Nauplius, discovered his treachery, and exposed it to the Greeks. He placed immediately before the plough Telemachus, his infant son, and thus constrained Ulysses to prove that his madness was pretended, by so guiding the cattle, that the life of his child might be saved. This detection obliged the king of Ithaca to join the Grecian warriors; but he soon afterwards basely revenged himself on Palamedes, by charging him with treason. Producing a sum of money, which he had caused to be buried in his tent, and letters, which he had forged, to substantiate his charge, the innocent object of his enmity was condemned by the army as a traitor, and stoned to death.

35. *Arma*: *Achillis* is understood.

43. *Creditus*: ‘or believed to be real.’

45. *Pæntia proles*: Philoctetes, who, in consequence of an offensive wound in the foot, was left, by the Greeks, in the island of Lemnos, at the instigation of Ulysses.

49. *Vana*: ‘in vain.’

50. *Eadem nobis . . . arma*: ‘the same war with us.’

51. *Sagittæ Herculis*: Hercules at his death gave his bow and poisoned arrows to Philoctetes. One of these arrows fell upon his foot, and caused the wound alluded to above.

57. *Viveret . . . haberet*: ‘would have been alive; or at least would have died without a criminal charge upon him.’

61. *Subduxit*: sc. *Ulysses*. He had caused Philoctetes to be left

in exile, and Palamēdes to be put to death on suspicion. See verse 34. note.

63. *Nestora*: Nestor was the son of Nereus and Chloris, and the king of Pylos. He was distinguished above the other Greeks in the Trojan war for the greatness of his wisdom, the sweetness of his eloquence, and his inflexible regard to justice.

64. *Desertum Nestora*: ‘the forsaking of Nestor.’

68. *Tyrides*: Diomēdes, ‘the son of Tydeus;’ he was the king of Aetolia. He was surpassed in valor and martial renown by none of the Grecian chiefs, except Achilles and Ajax the Telamonian. After the destruction of Troy, he returned to his native land; but the conduct of his wife Aegiale caused him to quit it in disgust; and he settled with his companions in Italy, where he married the daughter of Daunus, the king of the country.

71. *Tulit auxilium alteri* understood.

72. *Legem . . . ipse*: he had himself set an example, in abandoning Nestor, which ought to have been followed in his own case.

86. *Pondere*: stone.

87. *Poscentem aliquem* is understood.

88. *Sortem meam*: ‘that the lot might fall on me.’

95. *Istis armis* is understood.

98. *Rhesum*: Rhesus was a king of Thrace. An ancient oracle had declared that Troy could never be taken, if the horses of this monarch drank of the waters of Xanthus, or tasted the grass of the Trojan plains. The Greeks, who were acquainted with this oracle, sent Ulysses and Diomēdes to intercept Rhesus before he entered the city: they accordingly attacked him by night on his first arrival in the territories of Troy, slew him while buried in sleep, and carried off his horses to the Grecian camp.—*Dolona*: Dolon was a Trojan spy, who was taken prisoner by Ulysses in his expedition against Rhesus, and who, to preserve his life, disclosed to him the plans of his countrymen. His perfidy and cowardice excited the indignation of the Greeks, and he was finally slain by them.

99. *Helenum*: Helēnus was the son of Priam, king of Troy, and celebrated for his knowledge of future events. Through envy at the preference given by Helen to his brother Deiphōbus, he left his native city in disgust, and retired to mount Ida; where he was taken prisoner by Ulysses. Either seduced by the promises of the Greeks or instigated by resentment against his countrymen, he disclosed the secret on which the fate of Troy depended. There was within its walls a statue of the goddess Minerva, called the *palladium*; and an ancient oracle had declared that the city could not be taken, as long as this sacred image remained within it. Having obtained from Helēnus the information necessary for the success of their enterprise, Diomēdes and Ulysses entered the Trojan city by night, and carried off its safeguard. After the ruin of his country, Helēnus became the captive of Pyrrhus, the son of Achilles, to whom he so endeared himself, that he gave him in marriage Andromāche, the widow of Hector, and left him at his death a part of his own kingdom, which was afterwards called Chaonia.

103. *Hæc : arma dabuntur* is understood.
107. *Dulichius vertex* : ‘the head-of Ulysses,’ in whose dominions was Dulichium, an island in the Ionian sea.
109. *Pelias* : ‘of Achilles, the son of Peleus.’
114. *Erit : causa* is understood.
119. *Novus . . . habendus* : i. e. a new shield must take the place of mine, now full of holes.
122. *Referentem : ea arma* is understood.—*Relatis : sc. armis*; ‘with them when rescued.’
124. *Ultima : verba* is understood.
127. *Gratia* : ‘gracefulness of action.’
130. *Tuis armis* : sc. *potireris*; ‘wouldst now enjoy thine arms.’
134. *Danaïs successit* : ‘joined the Grecian forces.’ See verse 30, note.
135. *Huic modò . . . videtur* : ‘only let it not profit this fellow that he seems to be a blockhead, as he really is.’
145. *Exsul* : ‘an exile.’ An allusion is here made by Ulysses to the banishment of Peleus and Telamon by their father, for accidentally killing with a quoit their brother Phocus.
152. *Sanguinis ordo* : ‘rank; noble ancestry.’
155. *Pyrrhus* : sometimes called Neoptolëmus, the son of Achilles and Deidamia, the daughter of Lycomëdes. After the death of his father, he joined the army at the siege of Troy, where he displayed the greatest bravery and the most ferocious cruelty. He was the first who ascended the celebrated wooden horse, and the first who slaughtered in the city its defenceless and unarmed inhabitants. He butchered the venerable Priam at the altar, to which he had fled for refuge, and treated with the greatest barbarity the remains of his family. On his return to Greece he settled in Epirus.
156. *Phthiam* : ‘to Phthia;’ a city of Thessaly, in which Peleus lived.—*Scyronve* : ‘or to Scyron,’ where Pyrrhus was.—*Ferantur : arma* is understood.
157. *Nec minus . . . Achilli* : ‘Nor is Teucer less a cousin to Achilles than Ajax.’ Teucer was the brother of Ajax.
162. *Genitrix Nereæ* : i. e. Thetis, the daughter of Nereus, and the mother of Achilles.—*Leti* : sc. *Achillis*.
169. *Pergama* : ‘Troy;’ in which was the citadel called *Pergamus*, or pl. *Pergama*.
170. *Ad fortia* : ‘to achieve brave actions.’
171. *Telephon* : Telëphus, a king of Mysia, the son of Hercùles and Auge. Having married one of the daughters of Priam, he attacked the Greeks as soon as they landed on his coast; but as he was on the point of obtaining a decided victory over them, Bacchus caused a vine suddenly to spring up, which entangled his feet and threw him on the ground. Achilles immediately gave him a severe and painful wound, which an oracle declared could only be cured by the same spear and the same hand which inflicted it. Ulysses, who knew that the assistance of a son of Hercùles was necessary for the success of their enterprise, prevailed at length on the Thessalian hero to administer relief to Telëphus, by rubbing on his wound a little rust, scraped

from the point of his spear. He was immediately restored to health, and proved his gratitude to the Greeks by joining their army.

173. *Thebæ*: a town near Troas; not the capital of Bœotia.—*Lesbon*: Lesbos; a large island in the Ægean sea, called formerly Pelasgia and Macaria, and now known by the name of Metelin.

174. *Chrysenque, et Cyllan*: ‘Chryses and Cylla;’ cities near Troy.—*Apollinis*: ‘in which Apollo was worshipped.’

176. *Lyrnessia*: ‘of Lyrnessus;’ a city of Troas.

178. *Dedi*: I gave to the Grecian armies a hero.

180. *Dederam*: *arma* is understood.

181. *Unius*: i. e. of Menelaüs, the injured husband of Helen.

182. *Aulida*: Aulis, a town with a large port on the coast of Bœotia, where the Greeks assembled before they went to Troy. The island of Eubœa, now called Negropont, is said to have been once joined to the continent by a bridge near Aulis.

184. *Agamemnona*: Agamemnon, the king of Mycēnæ and Argos, the elder son of Atreus, and the brother of Menelaüs. On account of his military talents and near relationship to Menelaüs, he was chosen commander in chief of the Grecian forces destined for the siege of Troy; but having offended Diana, by killing one of her favorite stags, he was called on by an oracle to sacrifice to the goddess his daughter Iphigenia, or the Grecian fleet could never quit the harbor, in which it was detained. This cruel order the wretched father long refused to obey; but he was at length prevailed on by the persuasive eloquence of Ulysses to consent, that the blood of his daughter should be shed for the cause of Greece. Under the pretence of being married to Achilles, Iphigenia was brought by Ulysses from her mother Clytemnestra to Aulis; where she was sacrificed on the altar of Diana, and procured for the Grecian ships a favorable wind. The actual death of Iphigenia is denied by some mythologists, who assert that Diana substituted in her stead a hart, and placed Iphigenia in her temple at Taurica. After the destruction of Troy, Agamemnon returned to Mycēnæ; but as soon as he arrived in the city, he was murdered by the unfaithful Clytemnestra and her criminal companion Ægisthus.

190. *Tenui*: ‘I gained.’—*Iniquo*: ‘partial;’ from parental affection.

192. *Summa sceptri*: ‘the high office of commander in chief.’—*Penset*: ‘he should balance.’

200. *Helenam*: Helen, the daughter of Jupiter and Leda, was the wife of Tyndarus, king of Sparta. Her beauty was so remarkable even in her infancy, that she was carried off by Theseus before she had attained her tenth year, and detained by him at Aphidnæ in Attica, till she was rescued by her brothers Castor and Pollux. Her hand was eagerly solicited of her father by all the princes of Greece; but being left to make her own choice, she selected for her husband Menelaüs, the brother of Agamemnon, to whom Tyndarus soon after resigned his kingdom. At the marriage of Helen, all the Grecian chiefs, who had sought her hand, pledged themselves to defend her person and character from injury and violence. About this period a

contention was excited by the goddess of discord between Juno, Venus, and Minerva. Each of these goddesses claimed the superiority in beauty, and they agreed at length to submit the dispute to the decision of Paris, a son of Priam, who was living as a shepherd on mount Ida. Paris decided in favor of Venus, and received from her a promise of the most beautiful woman in the world for his wife. This promised reward he was soon informed was Helen, the bride of Meneläus, and he accordingly set sail for Sparta to obtain her. Here he was received and entertained with every mark of respect, until he basely abused the laws of hospitality : during a temporary absence of the king from his court, he prevailed on the faithless Helen to accompany him to Asia. Their flight occasioned the most celebrated war recorded in the annals of fabulous or authentic history. All Greece took up arms to revenge the injuries of Meneläus, and on the refusal of Paris to restore his queen, the war was commenced, which ended in the destruction of Troy.

201. *Antenora*: Antenor, a prince related to Priam, who was desirous of restoring Helen to Meneläus, and who escaped the flames of Troy, and settled in Italy, near the Adriatic, where he built the city Antenoreia or Padua.

202. *Rapuere*: *Helenam* is understood.

204. *Prima lux*: 'the first day ;' or the beginning.

219. *Non sinat hoc Ajax*: 'Ajax forsooth would not suffer this !' Ulysses speaks this ironically, and with great contempt; intimating that Ajax had been of no importance during the nine years' siege, when the Trojans seldom trusted themselves to open combat.

220. *Ituros*: *Gracos* is understood.

221. *Dat*: *consilium* is understood.

222. *Non erat . . . loquenti*: 'this was not too much for one who never speaks without boasting of his great exploits.'

233. *Thersites*: he was the most deformed, and the most insolent and abusive chief in the Grecian camp. He was killed with a blow of the fist by Ulysses, whom he had been ridiculing.

238. *Petit*: 'seeks' as a companion.

241. *Est aliquid . . . legi*: 'it is something to be singled out of so many thousands of Greeks by Diomèdes.'

244. *Ausum eadem . . . interimo*: 'I slew Dolon, a Phrygian, daring to reconnoitre as we did.'

248. *Præmissū*: 'sent before me.'

251. *Captivo*: *curru* is understood.

252. *Ingredior*: *castra nostra* is understood.

253. *Cujus equos . . . hostis*: 'the horses of whom our enemy had demanded for one night's service.' Dolon had demanded of Hector the horses and chariot of Achilles, as a reward for exploring the Grecian camp that night.

254. *Benignior*: 'more deserving.'

255. *Sarpedonis*: 'of Sarpedon ;' the son of Jupiter and Eurōpa, or, according to others, Laodamīa. After an ineffectual attempt to establish himself on the throne of Crete in preference to his brother Minos, he retired to Caria, where he built the town of Miletus. He

afterwards became king of Lycia. In the Trojan war he joined the forces of Priam, and fell by the sword of Patroclus. The chiefs here mentioned by Ulysses were commanders in the army of Sarpedon.

263. *Ipsa . . . loco*: ‘honorable from their situation;’ i. e. in my breast.

273. *Actorides*: Patroclus, the son of Menætius and the grandson of Actor. When Achilles retired in disgust from the war, Patroclus, his friend and companion, retired also with him; but being at length prevailed on by Nestor to return to the field, as the enemy was about to fire the fleet, he arrayed himself in the armor of Achilles, and obliged the Trojans to seek for safety within the walls of their city. He was at length overcome and slain by Hector.

274. *Cum defensore*: i. e. with Ajax, who was defending them. Some suppose *defensore* to refer to Hector.

275. *Hectoreo Marti*: i. e. Hector in single combat.

277. *Nonus . . . sortis*: ‘he was but the ninth in that affair, and preferred only by the chance of lot. There were nine generals who went out to fight Hector in single combat; and they cast lots to determine who should engage him first.

288. *Cærula mater*: Thetis.

290. *Rudis . . . miles*: ‘a rough, unpolished soldier, without understanding.’ He derides Ajax for coveting the arms of Achilles curiously wrought by the skill of Vulcan, when he could not even understand the *devices (cælamina)* upon them.

305. *Ajacis : ingenio* is understood.

308. *Falso : si* is understood before *falso*.

312. *Pretio* : ‘by the gold found in his tent.’—*Objecta*: ‘the charges against him.’

319. *Esse fidelem*: ‘for a man to be faithful.’

320. *Quem*: Philoctetes.

321. *Ne mandate*: ‘do not commit the bringing of him here.’

324. *Simoës*: a river of Troas, which rises in mount Ida, and falls into the Xanthus: it is now a small rivulet.

325. *Achaïa*: ‘Greece.’

332. *Tui mihi : sc. facta est copia*.

339. *Sine illis*: ‘without these services.’

349. *Vinci posse coëgi*: ‘I made it capable of being conquered.’

350. *Desine . . . meum*: ‘forbear then, by thy looks and thy muttering, to bring forward my friend Diomèdes.’ Ajax had said that Ulysses did nothing without Diomèdes.

354. *Pugnacem : hominem esse* understood.

356. *Moderatior Ajax*: ‘the more discreet Ajax;’ i. e. Ajax the son of Oileus.

357. *Eurypylus*: a brave Thessalian in the Grecian army.—*Andromone natus*: Thoas, the son of Andrēmon, a Grecian chief.

358. *Idomeneus*: the son of Deucalion, and a king of Crete. On his return from the Trojan war, in which he distinguished himself by his military prowess, he made a vow to Neptune during a violent tempest, that if he were preserved from its dangers, he would sacrifice to him the first living creature that presented itself on the Cretan shore.

Idomeneus escaped the fury of the storm, but his son, who came first to the shore to congratulate his father on his landing, was doomed to be the price of his safety. In conformity to his vow, he sacrificed him to the god; but the indignation which this act of cruelty excited among his subjects, obliged him to leave Crete and settle in Calabria, where he built the city Salentum, and where, after a long and peaceful reign, he ended his days.

359. *Meriones*: the charioteer of Idomeneus, and a brave soldier.

362. *Nostri*: *ingenii* is understood.

376. *Deos*: Minerva. The plural number is here used by a poetical license for the singular, and the masculine gender for the feminine.

378. *Præcipiti*: *loco* is understood.

396. *Œbalio*: of Hyacinthus. See Book X, verses 105 and 115, notes.

398. *Hæc . . . querelæ*: the construction is, *hæc est litera nominis Ajacis, illa est litera querelæ Hyacinthi*.

HECUBA IN CANEM MUTATA. After an unsuccessful siege of ten years, the Greeks at length despaired of taking by force this celebrated city. Recourse was therefore had to artifice. They secretly filled a large wooden horse with armed men, and withdrew their armies from the plains of Troy. This horse the Trojans were prevailed on by the treacherous wiles of Sinon, a Greek, to bring within their walls; and when night approached, their enemies, who were concealed within it, rushed out, set fire to the city, and, notwithstanding a vigorous resistance, put the greater part of the inhabitants to the sword. Among the few who were saved by the conquerors, was Hecuba, the widow of the murdered Priam. In the division of the captives, she fell to the lot of Ulysses, whom of all the Greeks she most dreaded and abhorred.

399. *Priamea conjux*: Hecuba, 'the wife of Priam.' After the destruction of Troy, Hecuba was conveyed by the Grecian fleet to Thrace, where she expected to find at least one of her sons safe. For Priam, when his country was first invaded, had sent, with most of his treasures, his youngest son Polydorus, to be brought up secretly by Polymnestor, or Polymestor, king of Thrace, who had married Priam's eldest daughter, Ilione. But on her arrival Hecuba found that Polymnestor had murdered Polydorus, as soon as he heard of Priam's death, in order to secure the gold intrusted to his care. In her fury at this discovery, Hecuba tore out the eyes of Polymnestor; and, as she was pursued by the Thracians casting stones at her, she was changed into the form of a dog.

402. *In angustum clauditur*: 'becomes narrow.'—*Hellespontus*: 'the Hellespont'; now called the Dardanelles, a narrow strait between Asia and Europe, which received its name from Helle, a sister of Phryxus, who was drowned in it.

404. *Jovis ara*: Pyrrhus had slain Priam near an altar behind which he had concealed himself.

405. *Antistita Phabi*: 'the priestess of Apollo'; i. e. Cassandra, the daughter of Priam and Hecuba. She received from Apollo the

knowledge of future events, but having deceived that deity by a breach of promise, he caused her predictions to be always disbelieved. After the destruction of her native city, which a regard to her prophetic declarations would have saved, she fell to the lot of Agamemnon, and shared his fate as soon as she arrived with him in his own land.

410. *Astyanax*: the son of Hector and Andromache.

416. *Troades*: 'the Trojan ladies.'

420. *Dulichiæ manus*: 'the hands of Ulysses;' king of Dulichia.—*Hausit*: 'she took;' i. e. from the tomb.

425. *Bistoniis*: the Thracians are sometimes called Bistones, from Bistonia, one of their cities.

428. *Nisi adjecisset*: 'had he not sent with him.'

438. *Temporis referebat*: 'exhibited the fierce look of that instant.'

443. *Polyxena*: this was the daughter of Priam, with whom Achilles had been in love when living, and whom he now demands to be sacrificed to his manes.

447. *Tumulum*: Achillis is understood. The tomb of Achilles was at Sigeum, a promontory near which the Scamander falls into the sea.

457. *Fallere*: 'be concealed from.'

458. *Mater obest*: i. e. the thought of my mother's sorrow afflicts me.

460. *Ne Stygios . . . manes*: 'that I may go free to the Stygian shades;' i. e. voluntarily.

470. *Sacerdos*: Pyrrhus.

474. *Deploratosque . . . Priamidas*: 'and recount the children of Priam, whose death had already been lamented.'

478. *Præda mala sors*: 'an unhappy lot of plunder.'

481. *Quæ*: Hecuba.

497. *In genus hoc*: 'against this our family.'

498. *Æacidæ . . . fui*: i. e. I have had children but for Achilles to destroy.

501. *Maxima rerum*: i. e. the richest and greatest woman in the world.

504. *Penelopæ munus*: 'a present for Penelope;' the wife of Ulysses, whose slave she then was.

507. *Amissos*: liberos is understood.

512. *Differtis*: 'do you delay taking away.'

516. *At . . . dotabere*: 'but I presume you will be honored with funeral rites.' This is the irony of bitter anguish.

536. *Positi*: 'as he lay extended' on the shore.

539. *Pænæque . . . est*: 'and her thoughts are wholly occupied in devising a plan for punishing the murderer of her son.'

543. *Animorum*: 'of her former greatness of spirit.'

545. *Nam se . . . aurum*: sc. ait; 'for she says she wishes to point out to him some hidden gold, which he might give to her son.'

547. *Odrysius*: the Thracian king. The Odryses were an ancient people of Thrace, inhabiting that part of the country, which lay between the city Abdæra and the river Danube.

556. *Manus*: in loca oculorum understood.

557. *Loca . . . haurit*: 'she tears out the sockets of his eyes.'

563. *Nomen*: i. e. the name of *Cyneum*, a word derived from the Greek, signifying a dog.

564. *Sithonios*: ‘of Thrace;’ of which Sithonia, a country between Mount Hæmus and the Danube, formed a part.

565. *Illiūs*: sc. *fortuna moverat*; ‘her hard fortune had moved.’

567. *Sic*: sc. *moverat*.—*Ipsa*: Juno always manifested the most violent enmity to the Trojans, and more especially to the family of Priam.

MEMNONIS CINERES IN AVES MUTATI. Memnon was a king of Ethiopia, and son of Tithōnus and Aurōra. At the beginning of the Trojan war, he came with a large army to the assistance of Priam, who was his uncle, and distinguished himself by his courage and success against the Greeks. Having slain Antilochus, the son of Nestor, the aged father challenged him to single combat; but the generous Memnon refused to fight so aged and venerable a man, and accepted another challenge from Achilles, and fell in the conflict. After his death, his subjects, the Ethiopians, or Egyptians, erected to the honor of their monarch an immense statue, the ruins of which still remain, and are celebrated for their grandeur and beauty.

569. *Non vacat Auroræ*: ‘Aurōra was not at leisure.’

575. *Palluerat*: ‘had become pale.’—Æther: ‘the heavens.’

580. *Aureus æther*: ‘the glorious heavens.’

585. *Noctis . . . servo*: ‘I watch the limits of night;’ i. e. do not let night pass its boundaries and encroach upon the day.

603. *Lustrant*: ‘they fly around.’

604. *Seducunt castra*: ‘they divide into two parties.’

608. *Inferiæ . . . corpora*: ‘and their bodies fall as offerings to the buried ashes, to which they were related.’

610. *Auctor*: ‘their parent’ Memnon.

613. *Dymantida*: Hecuba, ‘the daughter of Dymas;’ a Phrygian prince.

615. *Rorat*: ‘sprinkles her tears as dew.’

BOOK XIV.

ÆNEAS ET REGES ALBANI. Ænēas was the son of Anchises and Venus. He married Creūsa, the daughter of Priam, king of Troy; and was distinguished for his courage, patriotism, and filial piety. His adventures form the subject of Virgil’s celebrated Epic called the *Æneid*. When Troy was in flames, and every hope of saving it from destruction was extinguished, Ænēas fled from the city, bearing on his shoulders his aged parent, and carrying in his left hand his household gods, and leading with the other Iulus, or Ascanius, his infant son. Creūsa, who followed behind, was lost in the hurry of their flight. Ænēas, with a few of his countrymen, who escaped from the burning city, immediately proceeded to the oracle of Apollo at Delos,

where he was directed to repair to Italy ; and a promise was given him that he should there establish himself. After he left Delos in search of the country spoken of by the oracle, he visited Crete, Epirus, and Sicily, in which last place he lost his aged father by death. From Sicily he sailed for Italy, but was driven by a violent storm on the coast of Africa, where he was kindly received by Dido, who had recently built Carthage, and who offered her hand and her kingdom to the exiled Trojan. *Ænēas*, however, was commanded by the gods to reject the proffered alliance, and to leave Carthage. The hero obeyed ; and after having visited Cumæ and the infernal regions, he reached that part of the coast of Italy, which was the residence of Circe, a cruel and licentious enchantress, the daughter of Sol and Perseïs. Being warned by one of the companions of Ulysses of the dangers that awaited all who touched her shores, the Trojans immediately renewed their voyage, and landed in another part of Italy.

1. *Funis* : ‘the cable.’

2. *Et procul . . . deæ* : ‘and they leave far behind them the intrigues and abode of the infamous enchantress Circe.’

3. *Umbrā* : *arborum* is understood.

5. *Potitur* : *Æneas* is understood.—*Faunigena Latini* : ‘of *Latīnus*, the son of Faunus,’ and king of the Aborigines or original inhabitants of Italy. Lavinia, the daughter of this monarch, had been secretly promised in marriage by her mother Amata to Turnus, the son of Daunus and Venetia, and the king of the Rutuli, a neighboring nation. The oracles, however, opposed this union, and declared that the daughter of Latinus must become the wife of a foreign prince. Encouraged by this decree of the Fates, *Ænēas*, soon after he landed in Italy, demanded Lavinia in marriage, and obtained the consent of her father to their union. Turnus was filled with grief and indignation at the proposed alliance ; and being determined to prevent it, he immediately made war on the Trojans. But neither his own heroic bravery, nor the assistance of a numerous army of allies, could ensure him success. After a long-continued struggle, the contest was at length decided by a single combat between the rival chiefs, in which Turnus was slain.

8. *Latio* : Latium, a country of Italy, situated on the south of the Tiber : its limits were originally very circumscribed, but the conquest of the Rutuli and other neighboring nations enlarged its territories, and made it a considerable kingdom.—*Tyrrhenia* : Etruria, or Tuscany, a country of Italy west of the Tiber.

12. *Æneas* : *venerat* is understood.—*Evandri* : ‘of Evander ;’ originally a king of Arcadia, but, being obliged to abandon his throne and country, he established a kingdom in that part of Italy in which Rome was afterwards built. *Ænēas* had applied to him for aid, and Evander sent his son Pallas, with considerable forces under him ; and advised *Ænēas* to apply to the Tuscans, whence he likewise obtained assistance.

13. *At Venulus* : he was an ambassador of Turnus.—*Profugi* : Diomèdes left his own country and settled in Italy after his return from the siege of Troy. See Book XIII, verse 68, note.

14. *Venerat*: *frustrà* is understood.—*Iapyge Dauno*: ‘Iapygian Daunus;’ a king of Apulia, or Daunia, part of which country is called Iapygia.

15. *Dotalia*: i. e. which he had received as a dowry with the daughter of Daunus, whom he had married.

17. *Vires excusat*: ‘pleads as an excuse his want of strength.’

19. *Suorum*: ‘of his countrymen;’ i. e. the Greeks.

20. *Illis*: i. e. those which they had solicited.

22. *Pinea texta*: i. e. the ships of the Trojans, made of pine.

27. *Idæo*: ‘of mount Ida;’ which was sacred to Cybèle.

28. *Pulsi æris*: ‘of cymbals.’

29. *Inflati . . . buxi*: ‘of flutes made of box-wood.’

37. *Astræi fratres*: ‘the brothers, sons of Astræus;’ i. e. the winds; for Hesiod says they are the sons of the Giant Astræus and Aurōra.

44. *Fuerat*: *latus* is understood.

50. *Tungit*: ‘affect.’ They are not affected or troubled by having been originally trees on mount Ida.

53. *Supposuère manus*: ‘they have befriended.’

56. *Rutulum*: ‘the Rutulian;’ Turnus.

57. *Habetque . . . utraque*: ‘and both parties have their gods.’ Venus is on the side of her son Ænēas, and Juno on that of Turnus.

60. *Deponendi pudore*: ‘through shame of desisting.’

62. *Ardea*: the capital of the Rutuli, which was destroyed by fire in the war with Ænēas, but which was afterwards rebuilt, and distinguished itself by its enmity to Rome.

68. *Nomen*: the generic name of the heron is *ardea*.

73. *Tempestivus erat cælo*: ‘was ripe for heaven.’—*Cythereius*: the son ‘of Venus,’ who is often called Cytherēa, from Cythēra, one of her favorite islands.

79. *Aliquod*: *numen* is understood.

80. *Adspexisse semel*: Ænēas passed through the infernal regions when he went to visit his father in Elysium.

84. *Quæque . . . petis*: ‘both you, who make the request, and he for whom you make it.’

86. *Columbis*: ‘by her doves.’ Venus is generally represented as seated in a chariot drawn by doves; sometimes by sparrows, or swans.

88. *Numicius*: a small river of Latium, in which Æneas is said to have been drowned in a battle with the Etrurians.

90. *Sub æquora*: ‘into the sea.’

91. *Corniger*: sc. *Numicius*. The deities of rivers are often represented by the poets as horned.

93. *Pars optima*: i. e. the divine nature, which Ænēas inherited from Venus.

96. *Turba Quirini*: ‘the Romans.’ Quirīnus was a name of Romūlus.

97. *Indigetem*: ‘Indiges;’ one of the Indigētes, or those deities who were once inhabitants of Italy, and whose worship was principally confined to the Roman nation.

98. *Binominis*: ‘of two names;’ for he was called Ascanius and

Iulus.—*Alba*: Alba Longa, a city of Latium, built by Ascanius, B. C. 1152, and destroyed by the Romans, B. C. 665.

99. *Silvius*: was the son of *Aeneas* and Lavinia. This name was often applied to all the kings of Alba.

101. *Nomina*: i. e. with the ancient sceptre of Latium he received the name of his great-grandfather *Latinus* [*repetita*] ‘renewed in him.’—*Subit*: ‘succeeds.’—*Alba*: the son of *Latinus*.

103. *Tiberinus*: the son of *Capetus*, who was drowned in the river *Albula*, which divides Latium from Etruria or Tuscany, and which was afterwards called the Tiber.

107. *Imitator fulminis*: ‘who endeavored to imitate thunder.’

111. *Palatinæ gentis*: of Latium, in which mount Palatine was situated.

112. *Pomona*: a nymph of Latium, the goddess of gardens and fruits. Employing her time in the cultivation of the earth, she long rejected every offer of marriage from the gods of the country, but was at length induced to marry *Vertumnus*, who introduced himself to her under the form of an aged female. The worship of this deity was confined to the Romans.

115. *Nomen*: her name *Pomona* from *pomum*, an apple.

121. *Patitur*: *arbores* is understood.

123. *Ausonias*: ‘of Ausonia;’ an ancient name of Italy.—*Injusti miles Amuli*: ‘the army of the wicked Amulius.’ After the death of Proca, or Procas, the throne of Alba devolved upon his eldest son *Numitor*; but Amulius, his youngest son, dethroned his brother; and, to secure the crown to himself, murdered his son *Lausus*, and made *Rhea Sylvia*, his daughter, one of the Vestal virgins. The unjust designs of Amulius were, however, frustrated. *Rhea* became, by *Mars*, the mother of *Romulus* and *Remus*, who, when arrived at manhood, attacked and put to death the usurper, and reinstated their grandfather on his throne.

125. *Festis Palilibus*: ‘on the day of the celebration of the Palilia,’ festivals in honor of *Pales*, who was regarded by the Romans as the goddess of sheepfolds and pastures.—*Urbis*: of Rome, which was built by *Romulus* and *Remus*.

126. *Tatius*: he was the king of Cures, a town of the Sabines. To avenge the injuries of the Sabine women, who had been treacherously carried off by *Romulus* and his companions, *Tatius* made war against Rome, and advanced, at the head of his army, to the gates of the city. *Tarpeia*, the daughter of *Tarpeius*, the governor of the citadel, immediately sent a messenger to the Sabine army, offering to open to them the gates of Rome, on the condition that she should receive from every soldier what he carried on his left arm. Her offer was accepted, but the Sabines, as they entered the city, not only gave to the treacherous *Tarpeia* the bracelets which they wore on their left arm, and which she expected to receive, but, to punish her perfidy, they cast on her also their shields, and crushed her to death beneath their weight. She was buried in the Capitol, and gave to it the name of the Tarpeian tower or citadel.

129. *Sati Curibus*: ‘the natives of Cures.’

130. *Corpora : Romanorum* is understood.
132. *Iliades* : Romulus, the son of Ilia, a name of Rhea.
136. *Jano* : ‘the temple of Janus;’ the first king who reigned over Italy. The virtues and popularity of this monarch caused him to be ranked after death among the gods, and many temples were erected by the Romans to his honor. His principal temple at Rome was never shut except during a period of perfect peace.’
140. *Elicuere* : ‘they opened.’
141. *Ora* : ‘the front of the temple.’
145. *Et Alpino . . . ipsis* : ‘and you waters, which recently dared to vie with Alpine snow in coldness, now do not yield to fire itself.’ The summit of the Alps is covered with perpetual snow.
149. *Præstructa* : ‘fortified.’—*Martius* : the Romans had their origin from Mars, the father of Romulus and Remus.
152. *Generi* : the Romans were sons-in-law to the Sabines, whose daughters they had seized for their wives.
155. *Tatiumque . . . regno* : and that Tatius should share the Roman throne with Romulus.
165. *Cærula cali* : ‘the azure vault of heaven.’
166. *Rata* : ‘fulfilled.’
169. *Rapinae* : the taking of Romulus from the earth.
174. *Quiriti* : i. e. to the *Quirites*; a name given to the Romans from their connection with the inhabitants of *Cures*.
175. *Per* : ‘into.’
179. *Trabeati* : ‘arrayed in the trabea;’ a robe sometimes worn by the Roman kings.
180. *Flebat* : *Romulum* is understood.—*Conjux* : ‘the wife’ of Romulus, Hersilia, one of the Sabine women who were carried off by the Romans.
182. *Vacuæ* : ‘the widow;’ Hersilia.
202. *Oramque vocat* : ‘and calls her Ora;’ instead of Hersilia.—*Juncta Quirino* : ‘worshipped in the same temple with Romulus.’

BOOK XV.

PYTHAGORÆ SERMO. Pythagoras was a native of Samos, and one of the most celebrated and virtuous philosophers of antiquity. Born of opulent parents, he received the most liberal education which his country could afford, and soon became eminent for his proficiency in the liberal arts. After having distinguished himself in the Olympic games, he went in pursuit of knowledge into the East, and afterwards into Egypt and Chaldæa. Enriched by the learning and wisdom which he acquired in his travels, Pythagoras revisited his native country; but, disgusted with the despotic government of the tyrant Polyætæs, he again retired from Samos, and settled at length in Crotone, a town of Italy. Here he opened a school, and not only

obtained the veneration of the inhabitants by his virtues, but corrected the licentiousness of their manners by his precepts and the influence of his example. The doctrines which this philosopher taught, though not in every instance founded in truth, were in general favorable to morality. Modesty, temperance, industry, patriotism, and benevolence, were among the virtues he inculcated; and in order to form in his pupils habits of reflection and self-examination, he imposed on some of them a silence of two, and on others of five years, and obliged all to review every evening the actions of the day.

His knowledge of astronomy was great; and it has been said that the world is indebted to him for the system generally called Copernican, which places the sun in the centre, and describes the planets as moving in orbits around it. But notwithstanding the greatness of the philosopher's wisdom, he embraced and taught the doctrine of *metempsychosis*, or the transmigration of the soul into different bodies. To support this absurd tenet, he professed to remember several bodies, which his own soul had successively animated. As a necessary consequence of this doctrine, he prohibited his followers from killing animals, or eating their flesh.

The time and manner of the death of Pythagoras cannot be ascertained, but it has been supposed that he died at Metapontum, a town of Lucania, about 497 years before the Christian era.

1. *Hic* : 'here;' i. e. at Crotōna.

4. *Mente deos adiit* : i. e. he obtained some knowledge of the nature of the gods.

5. *Oculis . . . hausit* : 'he comprehended these things by the eyes of his understanding.' *Pectoris* is used for the understanding. Gram. Fig. Metonymy.

7. *In medium . . . dabat* : 'he gave them out to his scholars to be learned.'—*Cætusque silentium docelat* : 'and taught the crowds of his pupils, who were silent.'

8. *Dictaque mirantium* : 'and admiring his instructions.'

14. *Arguit* : 'taught that it was improper.'

16. *Temerare* : 'to pollute.'

34. *Cyclopum* : 'of the Cyclops;' who are said to have lived on raw human flesh.

36. *Malè morati* : 'ill-trained.'

45. *Victibus invidit* : 'despised this simple food.'

49. *Nostrum . . . corpora* : 'that animals seeking our destruction.'

56. *Duobus* : 'these two animals.'

65. *Ruricolam* : 'the ox, that ploughs his land.'

72. *Nocet* : 'is the cause of its destruction.'

73. *Precantem* : 'the sacrificer praying.'

78. *Scrutantur* : the augurs examined the entrails of the victims, as one mode of divination.

84. *Ora movet* : 'inspires me.'

85. *Delphos* : i. e. my doctrines; which are as true as the sayings of the Delphic oracle.

86. *Mentis* : *deorum* is understood.

96. *Materiem* : 'the fictions.'—*Falsi* : 'imaginary.'

102. *Euphorbus*: a Trojan hero, the son of Panthos. He was slain by Meneläus. To prove that he had really once been Euphorbus, Pythagoras is said to have pointed out, at first sight, the shield of this hero, which had been placed among many other weapons of a similar kind, in the temple of Juno at Argos.

105. *Abanteis*: in which Abas once reigned.

109. *Noster*: *spiritus transit* is understood.

115. *Cognatas*: 'of your kindred;' inhabiting the bodies of animals.

117. *Et quoniam . . . dedi*: i. e. and since I have begun thus widely to expatriate.

119. *Vagans*: 'changeable.'

125. *Quod fuit antè . . . fuerat*: i. e. the time, which was once the future, becomes the past, and that becomes present, which once had no existence.

131. *Alius*: 'its color is different.'

132. *Pallantias*: Aurora, whom Ovid considers as the daughter of Pallas.

133. *Ipse . . . clypeus*: i. e. the face of the sun; which is round like a shield.

137. *Par aut eadem*: 'uniform or the same.'

138. *Hodierna*: 'this day's moon.'

140. *In species . . . quatuor*: 'is divided into four seasons;' differing from each other in appearance.

149. *Magis aestuet*: 'is more warm and vigorous.'

152. *Temperie*: 'in temperature.'

154. *Aut spoliata*: the construction is, *aut spoliata suos capillos, aut alba secundum illos, quos habet*.

158. *Quadrupes*: i. e. he creeps upon his hands and knees.

165. *Milon*: 'Milo,' a native of Crotōna, and one of the pupils of Pythagoras. His strength is said to have been so great, that he was able to carry on his shoulders for several yards a live ox, which he afterwards killed by a blow with his fist.

169. *Tyndaris*: Helen, the daughter of Jupiter and Leda, who was the wife of Tyndarus, king of Lacedæmon.

173. *Ne tamen . . . equis*: 'yet, that I may not stretch out too far with horses forgetting to make for the goal.'

176. *Nos*: the nominative to *sinimus*.

177. *Volucres*: 'fleeting;' passing from one body to another.

178. *Domos*: i. e. the bodies.

182. *Thyesteis mensis*: 'with Thyestean meals.' Thyestes was the son of Pelops, and the grandson of Tantālus. To revenge an injury, which he had received from him, Atreus, his brother, slew his son; and having caused a part of his body to be served up at a splendid feast, he gave it to Thyestes, who ignorantly ate it.

183. *Quām male consuescit*: 'how wicked a habit does he form.' Pythagoras means to say, that he who can kill a calf, a kid, or a bird, may by practice easily be led to kill his fellow men.

189. *Ad plenum facinus*: i. e. to murder.

190. *Bos aret*: 'let the ox plough.' But do not doom him to greater evil.—*Imputet*: 'let him owe.'

191. *Arma*: ‘protection.’

195. *Formidatis . . . pinnis*: lines were stretched along, on which were hung feathers of various colors to prevent the deer from passing, and to turn them into the snares set for them. An apparatus of this kind was called a *formido*.

198. *Epulis*: ‘from animal food.’

CÆSAR. Julius Cæsar was one of the most celebrated of the Roman emperors; and from him the name of Cæsar was transmitted to the subsequent emperors. Endowed with extraordinary talents, and influenced by boundless ambition, he made himself master of the liberties of his country, and assumed at length the imperial power. His reign was, however, of short continuance. A conspiracy was formed against him, with Brutus and Cassius at its head; and he was assassinated in the senate-house, on the Ides of March, forty-four years before the Christian era. Soon after his death, a new star, or rather comet, was seen in the heavens; and the abject flatterers of Augustus, the nephew and successor of Julius, declared it to be the departed emperor, who had taken his place among the gods. A temple was accordingly erected to him, and priests appointed to superintend his worship. Neither was this honor confined to him alone. Augustus himself, even before his death, was ranked among the gods, and altars were raised to him in almost every city of the Roman empire.

199. *Marte togāque*: ‘in war and in peace.’

201. *Rerum*: ‘of his conquests.’

203. *Sua progenies*: Augustus, the nephew and adopted son of Julius Cæsar.

204. *Hujus*: i. e. of Augustus Octavianus.

205. *Æquoreos*: ‘encompassed by the sea.’—*Britannos*: ‘the Britons;’ who were invaded and partly subdued by Julius Cæsar, B. C. 55, and remained for nearly 500 years tributary to Rome.

206. *Papyriferi*: on the banks of the Nile grew the *papyrus*, a reed of which *paper* was made by the ancients.

208. *Cinyphium Jubam*: Juba was a king of Numidia and Mauritania in Africa, in whose dominions was the river Cinyps or Cinyphus. In the civil wars he joined Pompey and the republic against Cæsar; but, after some partial successes, he was conquered in the battle of Thapsus; and, being totally abandoned by his subjects, he at length put an end to his life.—*Mithridateis nominibus*: ‘with the glory of Mithridates;’ a king of Pontus, who, after waging war against the Romans for forty years, was at length overcome by them, and his country made a tributary province.

211. *Genuisse*: ‘to have adopted as his son.’

213. *Hic*: i. e. Augustus.—*Mortali semine*: ‘of human origin.’

215. *Æneæ genitrix*: Venus was the mother of Æneas, from whom Romulus was said to be descended.

216. *Pontifici*: i. e. for Julius Cæsar, who, after the death of Metellus, obtained the office of high-priest to the goddess Vesta.

220. *Dardanio*: ‘Trojan.’ Troy was founded by Dardanus, a son of Jupiter and Electra.

222. *Tydidæ*: ‘of Diomēdes;’ who, in a desperate conflict with Æneas before the walls of Troy, wounded Venus in the arm as she was assisting her son.

230. *Neve cæde . . . Vestæ*: ‘and do not, by allowing the murder of Cæsar, extinguish the fires of Vesta.’ The worship of Vesta was introduced into Italy by Ænēas; and in the reign of Numa Pompilius a temple was built to her at Rome, in which a fire was kept continually burning upon an altar, and virgins called *Vestales*, or Vestals, appointed to attend it. If this fire was ever suffered to be extinguished, some great and sudden calamity was supposed to threaten in the state; the priestess, whose office it was to have kept it burning, was punished with the greatest severity; and it was only by the rays of the sun that the fire was allowed to be rekindled. The number of the Vestals was at first four, but was afterwards increased to six. Their persons were esteemed sacred, and their privileges were many and great. They were allowed to be carried in chariots; the most honorable seats in all public assemblies were assigned them; the magistrates and even the consuls gave precedence to them; and if they met a criminal as he was led to execution, they had the power of bestowing on him pardon. At their introduction into their office, they took a vow of perpetual chastity; and whenever this vow was violated, the offender was punished with death, and in some instances buried alive. The Vestals were finally abolished by Theodosius the Great, about A. D. 390.

234. *Sororum*: i. e. of the Fates. These were three sisters, Clotho, who held the distaff; Lachēsis, who spun the thread of human life; and Atrōpos, who cut it asunder. Their decrees were irrevocable, and not to be counteracted by any power whatever.

242. *Cærulus*: ‘dull.’—*Ferrugine atrā*: ‘with a dusky hue.’

245. *Ebur*: i. e. the statues of the gods; which were often made of ivory.

248. *Cæsumque caput . . . extis*: ‘and among the entrails the head of one of them is found cut off.’ When the end of one of the entrails was found to be broken or cut off, this portended death to some one.

251. *Motam tremoribus*: ‘shaken by an earthquake.’

261. *Movere*: ‘to alter.’

264. *Concursum cāli*: ‘thunder.’

272. *Tu facies*: ‘you will cause.’

274. *Suos*: ‘assisting him.’

276. *Mutinæ*: of Mutīna or Modēna, a city of Cisalpine Gaul, near which Octavius or Augustus, with the consuls Pansa and Hirtius, defeated Antony.—*Pharsalia*: a plain near Pharsalos, a town of Thessaly, where the celebrated battle was fought, in which Julius Cæsar overcame Pompey, and made himself master of his country.

277. *Philippi*: a town of Macedonia or Æmathia, which received its name from Philip, the father of Alexander the Great. In the month of October, B. C. 42, two battles were fought near this city, in which Augustus and Antony defeated the forces of Brutus and Cassius.

278. *Magnum nomen*: *Pompeii* is understood. Sextus Pompeius, the son of Pompey the Great, was defeated by Augustus in a naval engagement near the island of Sicily.

279. *Conjux Egyptia*: Cleopatra, the celebrated queen of Egypt; whom Antony married, and who was driven with her forces from the field by Augustus, in the battle of Actium.

281. *Capitolia*: Rome.—*Canopo*: Egypt, in which was the city Canōpus, celebrated for the temple of Serāpis.

289. *Prolem*: Tiberius, the son of Livia Drusilla and Tiberius Claudius Nero. After his elevation to the imperial power, Augustus married Livia, and adopted her children by her former husband as his own.

303. *Videns*: sc. Julius Cæsar.

304. *Et vinci . . . illo*: ‘and rejoices to be surpassed by him ;’ i. e. his son Augustus.

310. *Ipos*: Julius Cæsar and Augustus.

314. *Di*: the Penates, which Æneas saved from the flames of Troy, and brought to Italy, and under whose protection he himself escaped the raging fire of his native city, and the swords of his enemies.

316. *Gradive*: Gradivus, a Roman name of Mars.

318. *Domestice*: ‘domestic.’ Augustus is said to have built a temple to Apollo in the Palatium or royal palace on mount Palatine.

320. *Alios*: deos is understood.—*Fas*: sit is understood.

326. *Quæ nil . . . habet*: ‘which has no power over me except as to this body.’

HEROIDES.

EPISTLE I. PENELÖPE TO ULYSSES.

AFTER the destruction of Troy, as the victorious Greeks were returning home, they were retarded by storms, and driven to various parts of the world, in consequence of having offended Minerva. Some of them were made to wander for ten years in quest of their country. Among these was Ulysses, who had left his father, wife, and infant son at Ithäca. The following Epistle, Ovid pretends, was addressed to him by Penelöpe, his wife, who informs us in the course of it, that she wrote by every one who sailed from Ithäca, in hope that some one of her letters might find him.

1. *Hanc . . . mittit*: ‘this letter thy faithful Penelöpe sends to thee delaying to return.’

2. *Ipse veni*: ‘come thyself.’ As this is probably the first time the youthful student has been introduced to this kind of verse, it may be well for him to observe that Ovid, the most finished of all the Roman writers of *pentameter*, uniformly ends the verse with a word of two syllables; and that of the two ways of scanning it, given in the grammar, the following is the most easy and natural.

Nil mihī | rēscrī | bās | út tāmēn | ipsē vēn | ī. The first two feet may be either dactyles or spondees, then a cæsūra, two dactyles, and another cæsūra.

The learner will likewise observe the necessity of scanning, in order to determine the quantity of certain syllables, on which the meaning of the word depends; e. g. the *e* of the present tense of *rēnio* being short, and of the perfect *vēni*, long, we must determine the quantity of the *e*, which, being found short, shows *vēni* to be of the second person, and not of the first.

11. *Menetiūden*: Patroclus, ‘the son of Menœtius.’ Whilst Achilles, enraged against Agamemnon, kept himself aloof from the battle, he permitted his friend Patroclus to appear in his armor. But, after Patroclus had put the Trojans to flight, and caused much slaughter, he was slain by Hector.

20. *Barbara prada*: ‘the spoils of the barbarians;’ i. e. of the Trojans, who were so called. These spoils were hung up in the temples.

22. *Illi*: the Greeks who had returned.—*Canunt*: ‘narrate.’

29. *Eucides*: ‘the grandson of Æacus;’ i. e. Achilles.—*Tendebat*: ‘spread his tent.’

31. *Te querere misso*: ‘sent in quest of you.’

34. *Hic*: Rhesus.—*Ille dolo*: impunity was promised to Dolon if he would reveal the plans of the Trojans; but Diomēdes killed him after he had told them what they wanted to know. See Met. Book XIII, verse 98, note.

40. *Ismariis*: ‘Thracian.’ My heart still palpitated even after you were said to have returned in safety to your army, with the horses of Rhesus.

46. *Incola . . . arat*: ‘which the conqueror now ploughs with captive oxen.

61. *Phæbi*: i. e. of Troy. Phœbus and Neptune are said to have assisted Laomēdon in building Troy.

75. *Viduo . . . lecto cogit*: ‘urges me to end my widowhood.’

84. *Viscera nostra*: ‘our living.’

89. *Irus egens*: ‘the beggar Irus;’ this was an Ithācan, very poor and very large, with little strength.—*Melanthius*: this was the keeper of the flocks of Ulysses, who joined with the suitors in consuming them.

90. *Ultimus pudor*: ‘the last disgrace;’ when such miserable wretches can prey upon us with impunity.

104. *Portus . . . tuis*: ‘the harbor and altar to thy family;’ i. e. the safety and defence of your father, son, and wife.

EPISTLE VII. DIDO TO ÆNEAS.

AFTER the destruction of Troy, Æneas and his followers, who escaped the fate of their nation, sailed in quest of Italy. After a series of disasters, they were driven by a storm upon the coast of Africa, where they were hospitably entertained by Dido, the daughter of Belus and widow of Sichæus, who was then building the city of Carthage.

Æneas, having gained the affections of Dido, was invited to abandon his search for Italy, to accept the hand and throne of Dido, and settle in Carthage. With this arrangement Æneas seemed well pleased. But after spending the greater part of the summer there, being warned from heaven to pursue his voyage, he prepared to leave Carthage. Dido, having tried in vain to dissuade him, writes this letter to assure him he would be the cause of her death.

1. *Sic, ubi fata vocant*: ‘so at the approach of death.’ The swan is said, just before its death, to sing a melancholy strain. So Dido intimates that this complaint is the precursor of her own death.

4. *Adverso*: ‘unfriendly to me.’

11. *Facta fugis*: ‘you fly from a city already built.’

13. *Ut*: ‘although.’

14. *Non notis*: ‘to strangers.’

27. *Nurui*: ‘your daughter-in-law.’ As the wife of Æneas, Dido

was daughter-in-law to Venus.—*Fratrem*: Cupid was brother to Ænēas, being both sons of Venus.

30. *Ille*: Ænēas; he is here spoken of in the third person; in the next verse she turns her address to him in the second person.

37. *Sine . . . procellis*: ‘permit me to owe to the storms.’

41. *Et constantia magno*: sc. *pretio*; ‘and that will cost you much,’ i. e. your life.

54. *Edita fertur*: ‘is said to have been born.’ Venus is said to have sprung from the froth of the sea, near the island Cythēra: hence she is often called Cytherēa.

57. *Sic te . . . perdam*: ‘it is better that I lose you so than by your death.’—*Sic*: in this way, without your perishing.

59. *Finge, age . . . deprendi*: ‘come then, suppose yourself to be overtaken by a furious gale.’

81. *Pia sarcina nati*: i. e. a father borne upon the shoulders of a dutiful son. Ænēas had said he thus bore his father Anchīses from burning Troy.

82. *Spem . . . viri*: ‘justly inspired me with the hope of his remaining a constant husband.’

84. *Addē fidem*: ‘add also the plighted faith.’

86. *Fati . . . tenor*: ‘the same series of disasters which pursued me before.’

91. *Ignotis*: sc. *oris*; ‘to unknown shores.’—*Elapsa*: ‘having escaped secretly.’

99. *Iarbae*: Iarbas was the king of Getulia; of him Dido purchased the land upon which she built Carthage. He was an unsuccessful suitor of Dido, being rivalled by Ænēas.

116. *Vix tibi . . . seni*: ‘scarcely will you find the country sought, even in old age.’

118. *Pygmalionis opes*: When Dido escaped from her brother Pygmalion, who succeeded to the throne and wealth of her husband Sichæus, after he had murdered him, she brought away much of the royal treasures.

127. *Superent*: ‘prosper;’ be victorious.

128. *Mars . . . tuis*: ‘and the cruel war which you have carried on, let that be the end of your sufferings.’

131. *Domui*: ‘the family;’ i. e. her own.

133. *Phthias*: ‘a Phthian;’ Phthia was a city in Thessaly, from which Achilles came; and Mycēnæ was a city from which Menelāus and Agamemnon came.

155. *Tua munera*: ‘your present.’ Æneas had left his sword with Dido, which she is now about to use as the instrument of her own destruction.

161. *Elissa Sichæi*: ‘Eliza, the wife of Sichæus.’ Dido’s name was also Eliza.

EPISTLE X. ARIADNE TO THESEUS.

MINOS, king of Crete, having made war upon the Athenians, on account of his son Androgeus, whom Ægeus, king of Athens, had caused to be assassinated through jealousy of his popularity, finally conquered them. He made peace with Ægeus on condition that he should send, yearly, seven boys and seven girls to Crete, to be destroyed by the Minotaur, a monster half man and half beast.

When the lot fell to Theseus to go, being aided by Ariadne, the daughter of Minos, he succeeded in killing the monster, and in retracing his steps out of the labyrinth by means of a thread. Theseus escaped from Crete in a vessel, and took with him Ariadne, whom he left asleep on the island Naxos, by order of Bacchus. Ariadne, having awoke and discovered her forlorn condition, writes this letter to Theseus, complaining of his ingratitude.

- 3. *Quæ legis*: sc. *verba*; ‘what you now read.’
- 6. *Insidiate*: in the vocative singular.
- 26. *Adesus*: ‘excavated’ at the base.
- 34. *Thesea*: the Greek accusative.
- 48. *Ogygio deo*: i. e. by Theban Bacchus. Ogygius was a king of the Thebans.—*Baccha*: ‘a Bacchānal,’ or woman celebrating the rites of Bacchus.
- 60. *Facta boum*: i. e. ploughed grounds.
- 65. *Ut*: ‘although.’—*Labar*: ‘I may sail.’
- 66. *Exsul ero*: ‘I shall still be an exile.’
- 71. *Ne victor*: that you might not, after conquering the Minotaur.
- 77. *Quā fratrem*: ‘with which you slew my brother.’ The Minotaur and Ariadne were born of the same mother.
- 80. *Sed quecunque . . . pati*: ‘but whatever a helpless female, thus abandoned, is exposed to suffer.’
- 91. *Filia Phœbi*: ‘the daughter of Apollo;’ i. e. Pasiphaë.
- 99. *Androgeos*: her brother. See the introduction to this Epistle.
- 100. *Cecropi terra*: ‘O Athens.’—*Funeribus tuis*: ‘by the destruction of your youth;’ i. e. those who were sent yearly to Crete.
- 105. *Si stat Victoria tecum*: ‘if you gained the victory.’
- 107. *Cornu*: sc. *Minotauri*.
- 108. *Pectore*: by the hardness of your breast.
- 125. *Cecropios portus*: ‘the harbor of Athens.’
- 131. *Nec tu . . . filius*: ‘nor are you the son of Æthra, the daughter of Pittheus.’ In her anger she denies the possibility of his having had human parents, and says he must have sprung from the rocks.
- 140. *Labat*: ‘shakes; trembles.’
- 143. *Salutis*: ‘of your escape from death.’

EPISTLE XIII. LAODAMIA TO PROTESILAUS.

PROTESILAUS, the son of Iphiclus, having sailed with a fleet of forty vessels for Troy, was detained with the allied Greeks by contrary winds at Aulis, where the confederated powers assembled to pursue the voyage together. Laodamia, to whom Protesilaus had recently been married, learning the fact, and alarmed by her dreams, wrote the following Epistle to him, reminding him of an oracle which had said, that the first man of the Greeks, who should set his foot on the Trojan shore, would be slain, and beseeching him to be cautious and keep back.

2. *Æmonis*: ‘a Thessalian woman.’ Thessaly was called *Æmonia*.

13. *Mandantis*: ‘of me while giving you charges.’

25. *Iphiclus, Acastus*: Iphiclus was her father-in-law, and Acastus her own father.

33. *Ut quas . . . creditur*: ‘like women whom Bacchus is supposed to have touched with his thyrsus.’ Bicorniger is a name given to Bacchus from the supposition of his having horns. The *thyrsus* is a spear-staff with vine leaves entwined around it.

35. *Matres Phylædes*: ‘the Thessalian ladies;’ so called from Phylæce, a town in Thessaly, where Protesilaus reigned. It was built by Phylacus, his grandfather; hence Protesilaus is sometimes called Phylaciæs.

38. *Ille*: my husband.

41. *Quā possum*: sc. *viā*; ‘as I can.’—*Squalore*: ‘by negligence of my person.’

44. *Hospes*: Paris was the guest of Menelæus when he eloped with Helen.

45. *Aut te . . . maritæ*: ‘either that you had disliked the looks of Helen.’ She was called Tænarian, from Tænarus, a promontory in Laconia, where she was born.

50. *Reduci Jovi*: ‘to Jove the preserver.’

58. *Phrygias*: i. e. might show how rich the Trojans were by his own appearance.

60. *Pars quotacunque*: ‘a very small part.’

61. *Consors . . . gemellis*: ‘O sister to the twin sons of Leda,’ i. e. Castor and Pollux.

70. *Sibi*: ‘for her.’

75. *Causâ*: ‘in the justice of his cause.’

80. *Sanguis*: i. e. my life depends on his, and his wounds will be mine.

100. *Multa querela*: ‘much complaining.’

109. *Suam*: ‘his.’ Neptune was one of the principal builders of Troy; and Laodamia intimates that he opposes the Greeks; and if the gods are against them, that their enterprise will be calamitous.

114. *Inachiae*: ‘Grecian;’ so called from Inachus, one of the early ancestors of the Greeks.

FASTI.

ROMULUS AND REMUS.

3. *Manibus . . . Minervæ*: ‘that fierce wars are managed by the hand of Minerva.’ And yet she has leisure for encouraging the liberal arts. The poet invokes Mars, the god of war, but wishes him to come unarmed.

7. *Romana sacerdos*: i. e. Rhea Silvia, who was a priestess of Vesta.

8. *Cepit*: ‘captivated.’

9. *Ilia Vestalis*: ‘Ilia, the vestal virgin;’ i. e. Rhea.—*Inde moveri*: ‘a beginning from thence.’

20. *Arbore nixa*: ‘reclining against a tree.’

29. *Patruus*: Rhea’s uncle Amulius had dispossessed his elder brother Numitor of the throne of Alba, and usurped it himself. He had also made her a vestal virgin to prevent her marriage. Nevertheless Rhea became the mother of Romulus and Remus, whom her uncle ordered to be thrown into the Tiber, and herself to be buried alive.

31. *Martia Picus avis*: ‘the woodpecker sacred to Mars.’

34. *Sua visa*: ‘her dream.’

36. *Pondere caelesti*: ‘with celestial offspring.’

43. *Albula*: this was the ancient name of the Tiber, before Tiberinus fell into it, and gave it his own name.

54. *Mater et orba*: ‘a mother and childless.’

63. *Fæta gemellos*: ‘which had brought forth twins.’

74. *Iliadæ fratres*: ‘the brothers, sons of Ilia.’

77. *Editus*: ‘made known to them;’ i. e. Mars.

81. *Frater Numitoris*: Amulius.

92. *Sacra Palis*: Pales was the goddess of sheepfolds and of pastures. Her festivals were called *Palilia*, and celebrated with much solemnity at Rome.

99. *Dominae . . . terræ*: ‘and let it have power as mistress of the earth.’

105. *Celer*: Romulus had appointed Celer superintendent of his work.

THE NUT TREE.

In this juvenile production of Ovid, he supposes a walnut tree, growing near a public road, to make the following complaint of the outrages committed against it by those who passed by.

13. *Matrem* : 'their parent tree.'
19. *Continuos* : 'successive.'
22. *Clytemnestrae digna* : See Lat. Gram. Rule XIII. Obs. 2. Clytemnestra was slain by her own son Orestes.
27. *Queque . . . cerasus* : 'and let the cherry-tree hear this, which tinges its fruit with various colors.'
29. *Feritur* : i. e. is any tree which bears only leaves pelted?
31. *Sinceros* : 'unmarred; unbruised.'
37. *De quo victoria* : 'the conquest of whom.'—*Lucro* : 'for gain.'
40. *Cui timeat* : 'that for which he should fear,' i. e. money, or treasure.
44. *Fragmina* : 'fragments;' broken branches.
45. *Vicinia* : 'nearness to me.'
53. *Sed, puto* : 'but, I suppose.' Ironically.
68. *Parca colona* : 'O rustic housewife, too frugal.'
81. *Rapti* : 'of what is plundered.'—*Relicti* : 'of that which is left,' viz. for my owner.
88. *Solve* : 'nor the sun.'
90. *Malo est* : 'is a misfortune.'
91. *Polydore* : Polydōrus, the son of Priam, was murdered for his wealth, by his brother-in-law. See Met. Book XIII, verse 399, note.
92. *Aonium virum* : her husband Amphiarāüs. To avoid going to a war, in which he knew he was to perish if he went, Amphiarāüs had secreted himself. But his wife Eriphyle, induced by a diamond necklace, discovered the place of his concealment, and Amphiarāüs was obliged to go to the war. But before his departure, he enjoined it on his son to kill his mother, as soon as the tidings of his own death should reach him, which command was executed.
94. *Opes* : the Hesperīdes, or daughters of Hespērus, had a garden in which some of the trees were said to bear golden apples.
97. *Nec . . . hamis* : 'and am not defended by crooked thorns.'
100. *Icario cane* : 'with the dog-star.'
105. *Hæc mihi perpersæ* : 'after I have suffered all these evils.'
115. *Quæ publica tangunt* : 'things that grow by the way-side.'

127. *At non . . . finit*: ‘but the divine Augustus has not confined the blessings of peace to the city of Rome.’

137. *Fusco succo*: the juice from the bark of the walnut tree, and from the outer covering of the nut, when handled, stains the hand with a dingy yellow, which will not yield to water, and can only be worn off.

153. *Sagittis*: this is an allusion to malefactors condemned to be shot, who are tied to the stake, and therefore cannot move to shun the arrow which they may see aimed at them.

162. *Dedecus esse semel*: ‘for the punishment to be inflicted at once.’

TRISTIA.

LIB. IV. ELEGIA X.

OVID gives some account of his family, and of his own life.

1. *Ille . . . posteritas*: the construction is, *O posteritas, accipe, ut nōris quem legis, ego sum ille qui fuerim lusor tenerorum amorum.*

3. *Sulmo*: a town of the Peligni, about ninety miles north-east of Rome.

6. *Consul uterque*: both consuls Hirtius and Pansa fell at Mutīna, in a battle against Antony, 43 years before the Christian era.

7. *Ordinis*: sc. *equestris*: 'of equestrian rank.'

11. *Lucifer idem*: 'the same day'; i. e. of the month.

13. *Hac est . . . solet*: 'this is the first of the five days, sacred to the warlike Minerva, which is bloody with the fight of gladiators;' i. e. the second day of the festival. For on the first day of the *Quinquatria*, oblations were offered, but without the effusion of blood. On the second, third, and fourth, shows of gladiators were exhibited, and on the fifth was a solemn procession through the city. During this celebration, which commenced on the 18th of March, the scholars had holydays.

18. *Verbosi Fori*: 'of the noisy forum.'

22. *Maeonides*: Homer.

29. *Lato clavo*: senators had a broad stripe of purple on the breast of their tunic, called *latus clarus*; and the knights a narrow one, called *angustus clavus*. Augustus gave the sons of senators permission to wear the *latus clarus* when they assumed the manly gown.

34. *Tribus una*: he intimates that he had been a triumvir.

35. *Curia*: the senatorial dignity only remained for him to gain. He had passed through the other gradations.—*Clavi*: by saying that the width of his purple was contracted, he means that he did not receive the senatorial dignity, which, as above stated, was designated by a broader stripe of purple upon the robe.

43. *Suas volucres legit*: 'read his description of birds.' Æmilius Macer, a poet of Verōna, wrote concerning birds, serpents, and plants.

47. *Ponticus*: Ponticus and Bassus were contemporary poets with Ovid. One wrote in heroic, and the other in iambic verse.

50. *Dum ferit*: 'while he strikes the lyre to his polished songs.'

51. *Tibullo*: Tibullus died when Ovid was very young, soon after

the commencement of their acquaintance. Some say he died the day Ovid was born ; but this is a mistake.

56. *Thalia* : the construction is, *meaque Thalia [musa] non tardè facta est nota*.

60. *Corinna* : this is the name under which Ovid celebrates a favorite in his *Amorum Libri*, which he calls *juvenilia*.

90. *Errorem* : it is not known fully what was the cause of Ovid's banishment ; but he is supposed to have been guilty of some violation of honor in relation to Augustus.

95. *Pisæa olivā* : the victors at the Olympic games were crowned with olive at Pisa, a city of the Peloponnesus.

96. *Abstulerat decies* : i. e. after ten celebrations of the Olympic games. These took place every four years, and of course he means, after he was forty years old.

97. *Tomitas* : Ovid was banished to Tomos.

108. *Occultum* : i. e. the concealed, or South pole, the North pole being visible.

123. *Qui detrectat presentia* : 'which undervalues the works of living authors.'

QUESTIONS.

METAMORPHOSES.

BOOK I.

In what city, and at what period was Ovid born ?
Under which of the Roman emperors did Ovid flourish ?
To what place was Ovid banished ?
Where is Tomos situated ?
What are the peculiar excellencies of the poetry of Ovid ?
Who were the Titans ?
Who was Phœbe ?
Who was Amphitrite ?
What is the form of the earth ?
How many zones are there ?
What part of the earth is in the torrid zone ?
Where are the two frigid zones situated ?
What name is given to the two zones which are situated between the torrid and frigid zones ?
Who was Aurora ?
Why is the name of Aurora used to signify the east ?
Where is Nabathæa, and from whom did it receive its name ?
Who was Zephyrus or Favonius ?
Which of the deities was the goddess of flowers ?
Which of the winds is called Boreas ?
What wind is called Auster ?
By what figure is *Septemtrionem* divided, in verse 64 ?

From whom was Prometheus descended ?
By whom, and by what means is the first man said by the poets to have been formed and animated ?
How was the impiety of Prometheus punished ?
Which was the first of the four ages of the world ?
How were the laws of the Romans made known to the people ?
Who was the sovereign of the gods ?
Why was the oak dedicated to Jupiter ?
By whom was Saturn dethroned ?
How was the empire of the world divided, after Saturn was driven from his throne ?
Under what names is Jupiter supposed to have been worshipped by the Africans, Babylonians, and Egyptians ?
What age followed the golden ?
In what age is the year said to have been first divided into seasons ?
What were the first habitations of mankind ?
Which of the goddesses was thought to preside over corn and harvests ?
In what island was Ceres principally worshipped ?
What is the third age of the world called ?

- What age succeeded the brazen ?
 What evils were introduced into
 the world in the iron age ?
 By what river were the gods ac-
 customed to swear ?
 Where was the Styx, and why
 was it supposed to be a river of
 the infernal regions ?
 Who was Astraea ?
 Who were the Giants that made
 war against Jupiter ?
 Where did the ancients suppose
 the habitation of their deities
 to be situated ?
 Where is mount Olympus ?
 Where are the mountains Pelion
 and Ossa situated ?
 What deity was supposed to be
 the author of thunder ?
 Who was Nereus ?
 Who was Doris ?
 Who were the Nereides ?
 What other nymphs were there ?
 Who were the Fauns and Satyrs ?
 What is there peculiar in verse
 193 ?
 By whom was Bacchus brought
 up ?
 Who were the Sileni ?
 Who were the Sylvani ?
 In what country were the moun-
 tains Mænælus, Lycæus, and
 Cyllenus, and to whom were
 they dedicated ?
 Where is Arcadia situated, and
 for what is it celebrated ?
 Who was Lycaon ?
 Into what beast was Lycaon
 changed ?
 Who were the Molossi ?
 What were the Penates ?
 Who was Erinnys ?
 Who were the Furies, and for what
 purposes were they employed
 by the gods ?
 What was the opinion of the an-
 cients concerning the axis of
 the earth ?
 Who were the Parcae or Fates ?
 What was the name and office of
 each ?
- By whom were the thunderbolts
 of Jupiter fabricated ?
 Who were the Cyclops .
 In what part of the earth was the
 habitation of Æolus ?
 Which of the winds was called
 Aquilo ?
 Who was said to be the queen of
 heaven and the wife of Jupiter ?
 What goddess was the messenger
 of Juno ?
 Which of the deities is represented
 by the rainbow ?
 Who was the god of the sea ?
 How did he obtain his sovereign-
 ty ?
 In what country is Bœotia situa-
 ted ?
 Where is Ætolia ?
 Of what country does Phocis form
 a part ?
 To whom was mount Parnassus
 sacred ?
 Who was Deucalion ?
 To whom was Deucalion married ?
 Where is Corycus ?
 Which of the goddesses had an
 oracle in Attica ?
 Who was Themis ?
 Who was Triton ?
 Who was Phœbus ?
 Over what sciences did Apollo
 preside ?
 In what town was the most cele-
 brated oracle of Phœbus ?
 Who was Epimetheus ?
 Where does the river Cephissus
 rise, and what celebrated city
 and mountain does it pass ?
 What did the ancients do before
 they approached the altars of
 their deities ?
 What answer was returned by
 the oracle of Themis to the
 inquiries of Deucalion and Pyr-
 hra ?
 How did Deucalion interpret the
 answer of the oracle ?
 How is the earth said to have
 been repeopled after the deluge
 described by Ovid ?

- Who was Python ?
 Why is Apollo often called *Pythius*?
 Why is the epithet *arcitēnens* applied to Apollo?
 Who was Daphne ?
 In what country is the celebrated vale of Tempe ?
 Who was Cupid ?
 What is the modern name of the island Delos ?
 To what goddess were human sacrifices often offered ?
 What deity presided over hunting, mountains, and forests ?
 In what country was the city Claros ?
 Where is Delphi ?
 Where is Patāra situated ?
 In what sea is the island Tenēdos ?
 Why was the laurel dedicated to Apollo, and why is he always represented as crowned with its leaves ?
 Which of the gods is sometimes called Pæan ?
 Who was Iō ?
 Who was Ināchus ?
 Into what animal was Iō changed by Jupiter ?
 To whose care did Juno intrust her rival Iō ?
 Who was Argus ?
 Which of the gods was employed as the messenger of the other deities ?
 From whom was Mercury descended ?
 What three things did Mercury have ?
 Which of the gods is called Atlantiades ?
 Why is Mercury sometimes called Cyllenius ?
 By whom was Argus slain ?
 How did Juno dispose of the hundred eyes of Argus ?
 Where is the Nile ?
 In what nation was Iō worshipped as a goddess ?
- From whom was Phaëton descended ?
 Who was Clymène ?
 Who was Epăphus ?
 Who was the god of fire and smiths ?
 How was the lameness of Vulcan occasioned ?
 Where were the forges of Vulcan supposed to be placed ?
 To whom was Mulciber married ?
 Why is the epithet *canōrus* applied to Triton ?
 Who was Proteus, and for what remarkable properties was he distinguished ?
 Who was Briareus ?
 Who was Doris ?
 What did Phaëton ask of Phœbus, as a proof that he was really his son ?
 Who was Tethys ?
 Why is the name of Tethys often used for the sea ?
 Who was Chiron ?
 What were the Centaurs ?
 Whence is the fabulous history of the Centaurs supposed to have originated ?
 For what was Chiron celebrated ?
 Into what constellation in the zodiac was Chiron changed ?
 By whom was the chariot of the sun made ?
 What planet has been sometimes called Lucifer ?
 When is the planet Venus called Hespérus by the poets ?
 Who were the Hours ?
 In what part of the heavens are the constellations Ursa Major and Ursa Minor ?
 Who was Arcas ?
 Who was Callisto ?
 What were the names of the horses of the sun ?
 What stars are called the Triōnes ?
 Where among the stars is the constellation Boōtes ?

BOOK II.

- Who was Merops, and into what
was he changed?
- Where are the mountains Athos,
Taurus and Cœto situated, and
what are their present names?
- To whom was mount Helicon
dedicated, and what is it now
called?
- From whom did mount Hæmus
receive its name?
- In what countries are the moun-
tains Ida, Etna, Parnassus,
Eryx, Cynthus, and Othrys?
- Where are Rhodope, Mimas, My-
cale, and Caucásus?
- For what is Scythia remarkable?
- To which of the deities are Dim-
dýma, Cithæron and Pindus
dedicated, and where are they
situated?
- Where are the Alps and the Ap-
ennines?
- To what circumstance does Ovid
ascribe the origin of the dark
color of the Ethiopians?
- In what quarter of the earth are
Ethiopia and Libya?
- Where are the fountains Dirce
and Amymōne?
- In what country was the city of
Argos?
- Where is Corinth, and what is its
ancient name?
- To whom was the fountain Pirène
sacred, and near what city was
it situated?
- Where is the Don, and what was
its ancient name?
- Where are the rivers Caicus, Is-
mēnos, and Erymanthus?
- What river was set on fire during
the Trojan war?
- Where is the Meander, and for
what is it remarkable?
- Where are the rivers Melas, Eu-
rōtas, and Euphrātes?
- Which is the largest river in In-
dia?
- In what countries are the rivers
Faooz and Danube, and what
were their ancient names?
- Where are the Tagus, Spercheus,
and Alpheus?
- What is the modern name of the
Cäyster, and for what birds was
it formerly celebrated?
- Where are the rivers Strymon and
Hebrus?
- Where are the Rhine and the
Rhone?
- In what country are the Po and
the Tiber?
- On the banks of what river was
Rome built?
- What part of the infernal regions
was called Tartārus?
- In what sea are the Cyclædes?
- What was the end of Phaëton?
- What country was called Hespe-
ria by the Romans?
- What was Italy sometimes called
by the Greeks?
- From what is the name Hesperia
derived?
- Who were the Heliædes?
- Into what were the sisters of
Phaëton changed?
- Which of the deities was consid-
ered the goddess of war?
- What was there peculiar in the
birth of Minerva?
- Who was the goddess of wisdom
and the sciences?
- In what places was Pallas princi-
pally worshipped?
- How was the goddess of Envy
employed, when Minerva visited
her abode?
- What description has Ovid given
of the person of Envy?
- Which of the goddesses is some-
times called Tritonia?
- By whom was Athens founded?
- Who was Cecrops, and when did
he settle in Attica?
- How did Minerva punish the ava-
rice of Aglauros?
- Who was Herse?
- Why did the goddess of Envy
weep at the sight of Athens?

BOOK III.

- Who was Agenor?
 What duty did he impose on his son Cadmus?
 Why did not Cadmus return to his country?
 How did Cadmus determine on the place for building Thebes?
 Where is Thebes?
 By whom and at what period was the use of letters introduced into Greece?
 In what country was Tyre?
 What was the fate of the Phœnicians, who were sent to fetch water from the fountain sacred to Mars?
 What was the issue of the conflict between Cadmus and the serpent of Mars?
 Which of the goddesses was friendly to Cadmus?
 How was the stage laid open to the view of the audience in the Roman theatres?
 How did Cadmus dispose of the teeth of the serpent, and into what were they changed?
 Of what country was Thebes the capital?
 Who was Hermione, and to whom was she married?
 Who was the god of war and armies?
 From whom was Mars descended?
 From what is Venus said to have sprung?
 To whom was Venus married?
 Who was the mother of Cupid, Hymen, and the Graces?
 Whose son was Aeneas?
 Where was Venus particularly worshipped?
 Who was Crœsus, and how was he saved from death, when condemned by Cyrus to be burned?
 Who was Actæon, and into what was he changed?
- What was the end of Actæon?
 Who was Pentheus, and what was his end?
 Who was Amalthea?
 Who were the Hyades, and into what were they changed?
 Where is the island Chios?
 Who was Semèle, and what was her end?
 From whom was Bacchus descended?
 In what island was the infancy of Bacchus spent?
 Why was Bacchus said to be the god of wine?
 How were the Bacchanals, or worshippers of Bacchus, arrayed, and in what manner did they celebrate his rites?
 What was the *Thyrsus* of Liber or Bacchus?
 What animals and plants were sacred to Bacchus?
 How did Bacchus punish the seamen who carried him from Chios?

BOOK IV.

- In what country was Babylon, and by whom was it built?
 Who was Semiramus, and at what period did she live?
 Who was Ninus, and what was his end?
 Give some account of Pyramus and Thisbe.
 How does Ovid say that mulberries were colored?
 Who were Ino and Athamas?
 Which of the goddesses persecuted the race of Cadmus?
 Who were the Mineydes, and how did Bacchus avenge the contempt with which they treated his divinity?
 To what evil were the souls of persons unburied said to be subjected?
 Who was Cerberus? Describe him.

- Who was Tityus, and how was he punished in Tartarus?
- Who was Tantalus, and how was he punished after death?
- How is Sisyphus said to be employed in the infernal regions?
- Who was Ixion, and how were his crimes punished?
- Who was Belus?
- Who were the Danaides, and whom did they marry?
- What was the crime and punishment of the Belides or Danaides?
- By whom was Andromeda rescued from the sea-monster?
- By what weapon did Perseus slay the sea-monster, and from whom did he receive it?
- To whom was Andromeda married?
- Why is Mercury sometimes called Alipes?
- Who was Hymen?
- Why is Perseus called Abantiades and Agenorides?
- Who were the Gorgons?
- Who was Medusa, and what effect did the sight of her head produce on those who looked at it?
- Who were the Graiae?
- How did Perseus obtain possession of the eye of the Graiae?
- By whom was the head of Medusa cut off?
- How was Perseus enabled to look on the head of Medusa, without being turned into stone by it?
- Who was Pegasus, and what was his origin?
- Where is the fountain Hippocræne, and how was it formed?
- How is Libya said to have become infested with serpents?
- Who was Phineus, and why did he attack Perseus?
- Why is the epithet *corniger* applied to Jupiter Ammon?
- Did Cepheus favor the claims of Perseus or of Phineus?
- Who was Bellona, and to whom is her name often applied?
- Where is Chaonia?
- Why is Mercury sometimes called Cylleinius?
- How did Perseus overcome Phineus and his companions?
- Where did Perseus go when he left the court of Cepheus?
- Why is Juno sometimes called Saturnia?
- For what purpose did Juno visit the infernal regions?
- Who was Iris?
- Who was Tisiphone?
- How many furies were there, and what were their names?
- By whom was the Hydra killed, which infested the lake of Lerna?
- What act of cruelty did Athamas commit in his frenzy?
- How did Ino act after she became frantic?
- Where is the Ionian sea?
- What is the Greek name of Venus, and why was it applied to her?
- Into what were Ino and Melicerta changed by Neptune?
- Into what were Cadmus and Hermione changed?
- Who was Perseus?
- Give some account of him.
- Who was Atlas?
- Why did Atlas refuse to Perseus the rites of hospitality?
- Into what was Atlas changed?
- Where is mount Atlas, and why is it said by the poets to support the heavens on its summit?
- Who is the god of the winds?
- How was Perseus arrayed and armed, when he undertook the expedition against the Gorgons?

BOOK V.

By whom was the marriage feast of Perseus and Andromeda interrupted?

- By whom?
 Where is Ethiopia?
 Who was Cepheus?
 What evils were brought upon him by his wife?
 Who was Andromēda?
 Why was Andromēda exposed to the sea monster?
 Why was the name Ammon given by Bacchus to Jupiter?
 Where was the celebrated oracle of Jupiter Ammon?
 Who was Abas?
 What islands were called the Baleāres, and for what?
 What bird is sacred to Jupiter?
 By whom, and on what account was Polydectes slain?
 Who was Teutamias?
 What declaration of an oracle concerning Acrisius is alluded to by Ovid, and how was it fulfilled?
 What celebrated city is said to have been built by Perseus?
 Of what was Ceres considered the goddess?
 Where is Trinacria?
 Who was Typhon, and how was his rebellion against Jupiter punished?
 Where is Pelōrus?
 What is said to have been the cause of the earthquakes in Italy?
 Which of the deities was king of the infernal regions?
 Why is Venus sometimes called Erycīna?
 Who was Cupid?
 Who was Proserpine, and what is her Greek name?
 Where is Enna, and what is its modern name?
 Where is the river Cayster, and for what was it celebrated?
 By whom was the daughter of Ceres carried off?
 Who were the Palisci?
 Who were the Bacchiādæ?
 Where is Syracuse, and by whom was it built?
- Where is Corinth, and why is the epithet *bimāris* sometimes applied to it?
 Who was Alpheus?
 Who was Arethūsa, and into what was she changed?
 Who was Cyāne, and into what was she changed?
 Who were Aurora and Hespérus?
 What island is sometimes called Sicania and Trinacria?
 Where is Elis?
 Where is Ortygia?
 How did Ceres act, when informed by Arethūsa of the fate of her daughter?
 On what condition did Jupiter promise to Ceres the restoration of her daughter?
 Who were the Parcae?
 Who was Ascalaphus, and into what bird was he changed?
 Where is the river Achérон, and why was it supposed to be a river of the infernal regions?
 Who was Erēbus, and what does his name often signify?
 Where was the river Phlegéthon, and for what were its waters remarkable?
 How far was the request of Ceres for the restoration of her daughter complied with by Jupiter?

BOOK VI.

- Who was Niöbe, and whom did she marry?
 Give some account of Niöbe.
 Who was Arachne, and in what art did she excel?
 Why did Arachne attempt to destroy herself, and into what was she changed?
 Where is Ionia?
 For what was Amphion, the son of Jupiter, celebrated?
 What other Amphion was there?
 Who was Tiresias, and what gifts had he?

- Who was Manto?
 Why were the Thebans called
 Ismenides?
 Who were the children of Latona?
 Which of the Theban matrons re-
 fused to worship Latōna?
 Who was Tantálus?
 Who was Taygēta?
 What ancient people were cele-
 brated for their skill in needle-
 work?
 How is Amphion said to have
 built the walls of Thebes?
 Why did Niōbe claim a superior-
 ity over Latōna?
 Who were the Titans?
 In what island were Phœbus and
 Diāna born?
 How was the arrogance of Niōbe
 punished, and into what was
 she changed?
 Who was Tereus?
 Who were Procne and Philomēla?
 What act of cruelty did the moth-
 er of Itys commit?
 How did Procne discover the
 treachery of her husband?
 Who was Cecrops?
 Into what were Tereus, Procne,
 and Philomēla changed?
- success in his enterprise at the
 court of Æētes?
 Who was Medēa?
 How does Ovid describe the bulls,
 which were to be tamed by
 Jason?
 Why are the Greeks often called
 Pelasgi?
 How did Jason overcome the war-
 riors, who sprung from the
 teeth of the serpent?
 By what means was the dragon
 overcome, which guarded the
 golden fleece?
 Where is Lethe, and what peculiar
 property were its waters sup-
 posed to possess?
 By whom was Jason accompanied
 on his return to Thessāly?
 Who was Æson?
 Who was Hecāte, and why is she
 called *triformis*?
 By whom, and in what manner
 was the youth of Æson restored?
 Where is Hæmonia?
 How did Medēa revenge the in-
 juries which Jason had received
 from Pelias?
 How was the harmony between
 Jason and his queen interrupt-
 ed?
 How did Medēa revenge herself
 on Glauce, and afterwards on
 Jason?
 Who was Ægeus, and to whom
 was he married?
 From whom is Media said to have
 received its name?
 Who was Æacus?
 How were his people restored?
 From whom did the island Ægīna
 take its name?
 How did the ancient soothsayers
 profess to discover future events?
 Where was Dodōna, and by whom
 was it built?
 For what was the wood of Dodō-
 na remarkable?
 Who was Telāmon?
 What part of the world did the
 Myrmidons inhabit?

BOOK VII.

- Who was Jason, and in what
 country was he born?
 Who was Æētes, and by whom
 was Jason sent against him?
 For what purpose did Jason un-
 dertake his celebrated expedi-
 tion to Colchis?
 Who were the Minyæ?
 Who was the chief of the Argō-
 nauts, and by whom was their
 ship built?
 Where is the river Faoz, and
 what was its ancient name?
 On what condition did Æētes en-
 gage to restore to Jason the
 golden fleece?
 To whom was Jason indebted for

What is said to have been the origin of the Myrmidons?

BOOK VIII.

Who was Dædalus, and for what was he distinguished?

Where is Crete?

What was the Minotaur?

Who was Minos?

How did Dædalus escape from Crete?

Who was Icārus?

Who was Boōtes?

What constellation is called Hel-ice?

Who was Orīon?

Where is Samos, and to what goddess was it dedicated?

Where are Paros, Delos, Lebynthos, and Calymne?

What was the consequence of the disobedience of Icārus to the advice of his father?

Where is the Icarian sea?

Who was Talus, and into what was he changed?

Where is Phrygia?

Who was Lelex?

Why is Mercury styled *Atlantiādes* and *caducifer*.

Who were Baucis and Philemon?

Why were geese held in high estimation by the Romans, and kept in their houses?

How was the piety of Baucis and Philemon rewarded, and into what were they eventually changed?

Where was Tyāna situated?

BOOK IX.

Who was Hercules?

To whose will was Hercules long compelled to submit?

Who was Eurystheus?

Which of the goddesses was an enemy to Hercules?

Who was Dejanīra?

How did the contest between Hercules and Achelōüs end?

What is said to have been the origin of the *Cornucopia*?

Who was Nessus?

How did Dejanīra come into the power of Nessus?

What gift did Dejanīra receive from the dying Centaur?

Where was the city Oechalia?

Where was Cæne, and to whom was it sacred?

Why is Hercules sometimes called *Amphytroniādes*?

Why did Dejanira send the garment of Nessus to her husband at Oechalia?

Who was Lichas, and what was his end?

What was the second labor of the son of Alcmēna?

What was the effect of the poisoned garment on the body of Hercules?

Who was Busīris, and by whom was he slain?

Who was Antæus, and how was he killed?

What was the tenth labor of Hercules?

Who was Cerbērus?

What was the twelfth labor of Hercules?

Where is the Peloponnesus?

What was the seventh labor of the son of Alcmēna?

Where is Elis?

Who was Augias?

What was the fifth labor of Hercules?

In what country was the lake Stymphalus?

What was the sixth labor of Hercules?

What was the third labor that Eurystheus imposed on Hercules?

Who were the Amazons, and where did they reside?

Who was Hippolyte?

- Who was Theseus ?
 What was the ninth labor of Hercules ?
 Who were the Hesperides ?
 What was the eleventh labor of Hercules ?
 By whom were the Centaurs destroyed ?
 What was the fourth labor of Hercules ?
 Where is Arcadia ?
 How did Hercules destroy the Hydra of Lerna ?
 Where was Lerna situated ?
 Where is Thrace ?
 What was the eighth labor of Hercules ?
 In what country was Nemæa ?
 What was the first labor which Eurystheus imposed on the son of Alcmēna ?
 Who was the wife of Jupiter ?
 On what mountain did Hercules die, and where is it situated ?
 Who was Philoctētes, and in what manner did he contribute to the destruction of Troy ?
 How was Hercules generally clothed and armed ?
 What honor did Jupiter confer on Hercules after death ?
 Why is Hercules sometimes called *Tirynthius* ?
 Who was Orpheus ?
 Where did Orpheus go in order to recover Eurydice ?
 Who was supposed to be king of the infernal regions, and to whom was he married ?
 What request did Orpheus make of Pluto ?
 What remarkable effects were produced by the music of Orpheus in the infernal regions ?
 On what condition was Eurydice allowed to return to the earth, and how was her return prevented ?
 Who was Olēnus, and what was his end ?
 Where was mount Ida, and why is the epithet *humida* applied to it ?
 Who was Charon, and what was his employment ?
 Why did the ancients place a piece of money under the tongue of their departed friends ?
 What was the end of Orpheus ?
 Who was Hyacinthus, and how was his death occasioned ?
 What country was sometimes called *Œbalia* ?
 Into what was Hyacinthus changed by Apollo ?
 What were the *Hyacinthia*, and how were they celebrated ?

BOOK X.

- Who were the Cicōnes ?
 What remarkable effects are said to have been produced by the music of Orpheus ?
 Who was Hymen, and why was he invoked at marriages ?
 Who was Eurydice, and what occasioned her death ?
 Why is the epithet *Rhodopeīus* applied to Orpheus ?
 Where is the promontory Tænārus, and for what was it remarkable ?

- BOOK XI.
- Who was Silēnus ?
 Who was Midas, and for what vice was he remarkable ?
 What were the ancient *Orgia* ?
 What reward did Bacchus promise Midas for restoring Silēnus ?
 What request did Midas make of Bacchus ?
 How did Midas become the punisher of his own avarice ?
 Where is the river Pactōlus, and how are its sands and waters said to have been first tinged with gold ?

- Who was the god of shepherds and huntsmen ?
- What was there remarkable in the shape and features of Pan ?
- What were the Greek *Lycaea* and the Roman *Lupercalia* ?
- Where did Pan principally reside ?
- In what art did Pan contend with Apollo ?
- How did Apollo punish the folly of Midas in preferring the music of Pan to his own ?
- Why is Apollo sometimes called *Delius* ?
- How was the punishment of Midas made known ?
- Who was Ceÿx ?
- Who was Halcyöne ?
- Where was Trachinia situated ?
- Who was Dædalion, and into what was he changed ?
- Where is Claros, and to whom was it dedicated ?
- Who were the Phlegyæ ?
- Who was Phorbas, and for what offence was he destroyed ?
- What disaster befell the ship in which Ceÿx embarked ?
- Where are Athos and Pindus ?
- What was the end of Ceÿx ?
- Why is Halcyöne called *Æolis* ?
- Why is the epithet *funesta* applied to Halcyöne on the death of her husband ?
- Who was the attendant and messenger of Juno ?
- Who was Erëbus ?
- Who were Morpheus and Somnus ?
- Who were the Cimmerii, and why was it supposed that the habitation of Somnus was in their country ?
- How does Ovid describe the entrance to the cave of sleep ?
- How is Somnus described by Ovid ?
- How was Halcyöne made acquainted with the fate of her husband Ceÿx ?
- Why is the goose said to be more sagacious than the dog ?
- Where is Trachis, and why is it called Heraclæa ?
- What remarkable circumstance is related concerning the body of Ceÿx, and into what was it changed ?
- Into what bird was Halcyöne changed ?
- What is said to have been the origin of the expression ‘ Halcyon days ’ ?

BOOK XIII.

- Who was Ajax, and what was his character ?
- Where is Salämis ?
- Who was Ulysses, and how did he differ from Ajax ?
- What was the subject of the contest between Ajax and Ulysses ?
- Where is Sigæum, and what is its modern name ?
- Who was Hector, and by whom was he slain ?
- Who were the Pelasgi ?
- How does Ajax trace his descent from Jupiter ?
- Who was Achilles ?
- How was Achilles made invulnerable ?
- Who were Peleus and Thetis ?
- By what artifice did Ulysses discover Achilles, when he was disguised in the court of Lycomèdes ?
- How did Achilles treat the dead body of Hector ?
- By whom, and in what manner was Achilles slain ?
- Who was Polyxëna ?
- Who was Sisÿphus, and what was his employment in the infernal regions ?
- By what artifice did Ulysses attempt to avoid joining the Grecian armies ?
- By whom, and by what means

- was the madness of Ulysses proved to be feigned ?
 Who was Telemachus ?
 How did Ulysses revenge himself on Palamēdes ?
 What was the end of Palamēdes ?
 Who was Philoctētes ?
 Who was Nestor, and for what is he celebrated ?
 Who was Tydides ?
 Why did he leave his country after the fall of Troy ?
 Where did Diomēdes settle after the Trojan war ?
 Who were the two bravest chiefs in the Grecian army ?
 Who was Rhesus, and why were the Greeks anxious to obtain possession of his horses before they arrived at Troy ?
 By whom was Rhesus slain ?
 Who was Dolon, and why was he slain by the Greeks ?
 Who was Helēnus, and for what was he celebrated ?
 What was the celebrated *Palladium* of Troy ?
 What important information did Helēnus communicate to the Trojans concerning the *Palladium* ?
 By whom was the *Palladium* taken from Troy ?
 Which of the Grecian chiefs was generally the companion of Ulysses in his exploits ?
 Who was Deiphōbus ?
 Who was Andromāche ?
 Where is the island Dulichium ?
 Why are the epithets *Ithācus* and *Laërtius* applied to Ulysses ?
 How does Ulysses trace his descent from Jupiter ?
 Who was Pyrrhus, and what was his character ?
 Who was Priam, and by whom was he slain ?
 Where are Phthia and Scyros ?
 Who was Teucer ?
 Who was Telēphus, and by whom
- was he wounded, and by whom healed ?
 Where is Lesbos, and what is its modern name ?
 Where is Aulis ?
 What took place there ?
 Who was Agamemnon, and why was he appointed the commander of the Grecian armies ?
 What cause of offence did Agamemnon give to Achilles in the Trojan war ?
 What was the end of Agamemnon ?
 Who was Clytemnestra ?
 Who was Iphigenia, and why was she doomed to be sacrificed ?
 Who was Diāna ?
 Who was Tyndārus ?
 Who was Helen, and to whom was she married ?
 Give some account of Helen.
 Who was Paris, and which of the goddesses did he declare to be less beautiful than Venus ?
 Who was Menelāüs ?
 What occasioned the celebrated Trojan war ?
 How came the Grecian princes to unite in that war ?
 How long did the siege of Troy continue ?
 In what memorable event did the Trojan war end ?
 Who was Antēnor, and where did he settle after the destruction of Troy ?
 Where is Padua, and what was its ancient name ?
 Who prevailed on the Greeks to renew the siege of Troy, after they had resolved to return to Greece ?
 Who was Thersites ?
 Describe him.
 Who was Sarpēdon ?
 Who was Eurōpa ?
 What monarch did Sarpēdon attempt to dethrone ?
 Of what country did he afterwards obtain the sovereignty ?

- By whom was Sarpēdon slain ?
 What wounds were esteemed honorable by the ancients ?
 Who was Patroclus, and to which of the Grecian chiefs was he particularly attached ?
 By whom was Patroclus slain ?
 Where is the river Simōis, and what is its present state ?
 Where is mount Ida ?
 Was there more than one Ajax in the Grecian army ?
 Of what country was Idomeneus king ?
 Why did Idomeneus cause his own son to be slain ?
 In what country did Idomeneus settle after his expulsion from Crete, and what city did he build in it ?
 Who was Meriōnes ?
 To whom were the arms of Achilles adjudged ?
 Why did Ajax slay himself ?
 What flower is said to have sprung from the blood of Ajax ?
 By what means did the Greeks eventually succeed in taking Troy ?
 Who was Hecūba ?
 Where is the Hellespont, and what is its modern name ?
 Who was Cassandra, and for what was she distinguished ?
 What was the end of Cassandra ?
 Who was Astyāanax ?
 Which of the winds is called Bo-reas ?
 To whose share did Hecūba fall in the division of the Trojan captives ?
 What did Hecūba carry with her from Troy ?
 What people were sometimes called Bistōnes ?
 Who was Polymnestor, or Poly-mestor ?
 Who was Polydōrus, and to whose care was he intrusted by his father ?
 By whom, and from what motive was Polydōrus slain ?
 How did Hecūba discover the murder of her son Polydōrus ?
 Who did she revenge his death ?
 Who was Polyxēna, and why was she slain ?
 Where was the tomb of Achilles ?
 Who was Neoptolēmus, and why so called ?
 Who was Penelōpe, and what was her character ?
 Who were the Odrȳsæ ?
 Into what was Hecūba changed ?
 Where is Sithonia ?
 Who was Memnon ?
 Where and by whom was Memnon slain ?
 Who was Antilochus ?
 Into what were the ashes of Memnon changed ?
 Is there any monument of Memnon remaining ?

BOOK XIV.

- From whom was Ænēas descended ?
 For what virtues was Ænēas distinguished ?
 How was Anchises saved from the flames of Troy ?
 Where did Anchises die ?
 Who was Creūsa ?
 What were the two names of the son of Ænēas ?
 In what country was Ænēas commanded by the oracle to settle ?
 By whom was Carthage built ?
 Who was Dido, and how came Ænēas at her court ?
 Who was Circe, and where did she reside ?
 Near the mouth of what river did Ænēas land in Italy ?
 What were the first inhabitants of Italy called ?
 Who was Latīnus ?

- Who was Lavinia?
 To whom was Lavinia promised
 in marriage before the arrival
 of Ænēas in Italy?
 Who was Turnus?
 What was the cause of the war
 between Turnus and Ænēas?
 How was this war terminated?
 Where was Latium situated?
 What was Etruria or Tuscany
 sometimes called?
 Who were the Rutuli?
 Who was Evander?
 How did he treat Ænēas?
 Of what country was Daunus
 king?
 Why did Cybèle prevent the ships
 of the Trojans from being burn-
 ed?
 Where is mount Ida?
 Into what were the ships of
 Ænēas changed?
 Where did Diomēdes come from?
 Who were the Achivi?
 What was the end of Turnus?
 Of what nation was Ardea the
 capital?
 Into what was the city Ardea
 changed?
 Why is the epithet *Cybernetius*
 sometimes applied to Ænēas?
 By what was the chariot of Venus
 drawn?
 What was the end of Ænēas?
 In what country was the river
 Numicius?
 What deities were called by the
 Romans *Indigētes*?
 When and by whom was Alba
 Longa built?
 Who was Silvius?
 Who was Alba?
 From whom did mount Aventine
 receive its name?
 What was the ancient name of
 the river Tiber?
 Who were the Hamadryādes?
 Who was Pomōna?
 To whom was the goddess of gar-
 dens married?
- What was Italy sometimes called
 by the ancients?
 Who was Numitor?
 By whom was Numitor dethroned?
 Who dethroned Amulius and re-
 stored his throne to its lawful
 possessor?
 Who were the parents of Romū-
 lus and Remus?
 Who was Rhea Silvia?
 By whom was Rome founded?
 What were the *Palilia*?
 Who was Pales?
 Who was Tatius?
 Of what nation was Cures the
 capital?
 Why did the Sabines make war
 against Rome?
 Who was Tarpeia, and what was
 her end?
 Who was the goddess Saturnia?
 Why did not Venus shut the gate
 of Rome, which Juno had open-
 ed?
 Who were the Naiādes?
 Who was Janus?
 When was the temple of Janus
 shut?
 Where are the Alps?
 Why is the epithet *Martius* some-
 times applied to the Roman
 people?
 What was the issue of the war
 between the Romans and Sa-
 bines?
 At whose request did Jupiter con-
 sent to receive Romulus into
 the number of the gods?
 Who was Gradius?
 Why were the Romans some-
 times called *Quirites*?
 What was the Roman *trabea*?
 Who was the wife of Quirinus?
 What was Hersilia called, after
 she was received into heaven?

BOOK XV.

Who was Pythagōras?

- Why is the epithet *Samius* applied to Pythagoras?
- In what country was the city Crotōna?
- What were the virtues, which the Samian philosopher principally inculcated?
- How did Pythagoras endeavor to bring his pupils to habits of reflection and self-examination?
- Who is supposed to have been the author of what is generally called the Copernican system of astronomy?
- What was the astronomical system of Copernicus?
- What was the doctrine of *metapsychosis*, which Pythagoras taught?
- Why did the philosopher of Samos prohibit his disciples from killing animals or eating their flesh?
- When did Pythagoras die?
- Who were the Cyclops?
- What was the food of mankind in the golden age?
- Why was the goat sacrificed to Bacchus?
- From what part of the animal slain in sacrifice did the ancients attempt to discover the events of futurity?
- How did Pythagoras attempt to prove that the soul animated different bodies?
- Who was Euphorbus?
- Who was Lucifer?
- To what periods of life are the spring and summer compared in the speech of Pythagoras?
- To what seasons of the year are manhood and old age compared?
- Who was Milo, and for what was he remarkable?
- Why is Helen sometimes called Tyndaris?
- Why is Helen said to have been twice carried off by violence?
- Who was Thyestes?
- What does Pythagoras call the proper food of men?
- For what was Julius Cæsar distinguished?
- In what year was Britain invaded by Julius Cæsar?
- What was the end of Julius Cæsar?
- Who were the leaders of the conspiracy?
- When and where was Cæsar assassinated?
- What is the *papyrus*, and where did it grow?
- Who was Juba?
- Where is Numidia?
- Where is the river Cinýphus?
- Who was Mithridates?
- Who was the mother of Æneas?
- By whom was Troy founded?
- Who was Iulus?
- Why is Diomēdes sometimes called Tydides?
- Who was Vesta?
- By whom was the worship of Vesta introduced into Italy?
- In whose reign was her temple at Rome built?
- Who were the Vestal virgins?
- What was their number?
- What privileges and honors did the Vestal virgins enjoy?
- How were those Vestal virgins punished, who had violated their vows?
- By whom was the worship of Vesta finally abolished?
- Who were the Fates?
- What were their names and offices?
- What prodigies are said to have preceded the death of Cæsar?
- Who was Paris?
- Who was Augustus?
- Where is Modēna?
- Where is Pharsalia?
- What battle was fought there?
- Where is Philippi?
- What remarkable events happened there?

By whom were the forces of Brutus and Cassius routed at Philippi?

Who was the father of Alexander the Great?

By whom and where was the fleet of Sextus Pompey defeated?

Who was Cleopatra?

To what Roman chief was Cleopatra married?

In what battle were Antony and

Cleopatra conquered by Augustus?

In what country was the city Canōpus, and for what was it celebrated?

Whose children did Augustus adopt as his own?

Why was the Capitol sometimes called the Tarpeian tower or citadel?

HEROIDES.

EPISTLE I. PENELOPE TO ULYSSES.

DID the Greeks return immediately home after the destruction of Troy?

Why were they doomed to wander about?

How long was Ulysses in finding his home?

Who was the wife of Ulysses?

How did she expect this letter would reach Ulysses?

What is the most easy method of scanning *pentamēter* verse?

Does a knowledge of Prosody ever assist in determining the meaning of a word?

Give an instance.

Who was Patroclus?

Give some account of him.

Who was Rhesus, and what was the oracle respecting him?

How was Dolon taken, and by whom?

By whom was Troy built?

Who was Irus, and what was his character?

Who was Melanthius?

Who was Icarius?

What did he urge Penelōpe to do?

How was Penelōpe afflicted in the absence of her husband?

Whom did Ulysses leave with Penelōpe?

EPISTLE VII.

DIDO TO ÆNEAS.

Who was Dido?

Why did she leave her native country?

What city did Dido build?

How did Dido treat Ænēas and his companions when cast upon her coast?

Why did not Ænēas remain at Carthage?

How did the intended departure of Ænēas affect Dido?

What is the object of this epistle?

When is the swan said to sing?

How is *nurui*, in the 27th verse, applied to Dido?

Who is meant by *fratrem* in the same verse?

Why is Venus called Cytherēa?

What does Dido say made her believe Ænēas would remain with her?

Who was Iarbas?

Who was Pygmalion, and whom did he murder?

What does Dido mean by *Pygmalionis opes*?

What name, besides Dido, had the queen of Carthage?

EPISTLE X.

ARIADNE TO THESEUS.

Who was Minos, and why did he make war upon the Athenians?

On what conditions did Minus make peace?

What was the Minotaur?

Who destroyed this monster?

Who aided Theseus, and what return did he make?

By what signal did Ariadne endeavor to recall Theseus to the island for her?

EPISTLE XIII.

LAODAMIA TO PROTESILAUS.

Who was Protesilātus, and wha. was his end?

What happened to the Grecian fleet at Aulis?

Who was Laodamīa?

For what purpose does she write this letter?

Who were Iphiclus and Acas-tus?

What was the *thyrsus*?

Who were called Phylleides?

Who was Phylacūs?

Whose sons were Castor and Pol-lux?

What had Neptune to do with Troy?

FASTI.

WHOM does the poet invoke?

Who was Rhea Silvia?

Who was Amulius, and what had he done?

Who were Romūlus and Remus?

What did Amulius do with Rhea and her infant children?

How were Romūlus and Remus preserved?

From whom did the Tiber derive its name?

What were the *Palilia*?

Over what did Pales preside?

What did Rhea Silvia dream?

Who was Numitor?

How was Numitor reinstated in his kingdom?

In what way did Romūlus and Remus determine which should give a name to their city?

Who was Celer, and what orders did he receive from Romūlus?

Who slew Remus, and why?

How was Romūlus affected by the death of his brother?

NUX, ELEGIA

OF what does the walnut tree complain?

Why does the walnut tree compare itself to Clytemnestra?

What connection has the fate of Polydōrus with that of the walnut tree?

What is the story of Amphiarāus and Eriphyle?

Who were the Hesperides, and

what treasure did they possess?

Of what injustice from its owner does the walnut tree complain?

What marks does the walnut tree leave on those who commit depredations upon it?

What compliment is paid to Cæsar?

How is the tree compared to a malefactor?

TRISTIA.

WHERE was Ovid born, and how long before the Christian era?

Where is Sulmo?

Of what rank was Ovid's family?

What were the *QuinquatRIA*, and in what manner was that festival kept?

When did this festival commence?

What was the *clavus*, and by whom worn?

To what rank in office did Ovid rise?

Who was Macer, and of what did he write?

Who were Ponticus and Bassus?

When did Tibullus die?

What was the cause of Ovid's banishment?

Where were the victors at the Olympic games crowned, and with what?

Was Ovid married more than once?

Did his wife go with him into exile?

To what place was Ovid banished?

What does Ovid predict of himself?

THE END.





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